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Paul R. Myers
Box 117
Greentown, Ohio







BIBLE MONITOR

Vol. XXX

January 1, 1952

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE ABUNDANT LIFE

As we attempt to collect our thoughts this evening, amid the chills of the sub-zero temperature and whistling winds outside, our thoughts are carried back over the busy, hot summer months even to the chills of last January. What efforts have been put into the last twelve months, what hopes, what problems, yes what accomplishments?

Then Jesus said unto them, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world," Jno. 6:51. Our spirits have just been enlivened by the detailed accounts of the miraculous promise, birth, and announcement of the arrival upon earth of the Son of

God. As we reflect upon His cool reception and unjust treatment throughout His short stay here upon earth, we are made to wonder at the reasons for His coming.

Our text reveals the divine facts that He came down from Heaven and that He is the living bread. Sad would be the lot of anyone who will attempt to go through another year without believing these great facts. Consoling is the assurance that He is divine and that He is our living bread. Our spiritual food, is far superior to anything natural, that we might use as a comparison.

Alas, each of us enter the New Year with a serious condition facing us. "If" the question of what our life shall be, yes now and hereafter. Yet, why should it be a question? Our Saviour has come down from heaven, suf-

ferred and gave His life as our Sacrifice. Why, that His flesh might be spiritual food for us; that His sacrifice might atone for our sins. All we need to do is to accept Him as our Saviour and follow His instructions in serving our God.

If we have accepted Him and tried to serve during the last year, how far have we grown in Spiritual stature? Of course, if we have not yet accepted Him, what are we waiting for, has He not sacrificed enough for us? If we have not grown, as far in His light as we know we should, what has occupied our time to hinder our spiritual growth? "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7.

"He shall live forever" how much money and worry is continually being spent to lengthen life. The length of natural life depends largely upon, how soon and how carefully, an effort is made to strictly observe the laws of health. Spiritual life is properly begun here on earth and built upon that hope and that striving, "Till we all come in the unity of the faith, and of the knowl-

edge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. 4:13. There is no end to the abundant life and its joys.

Jesus has offered, to each one in the world, this true, everlasting life. He has given His life that we might have true life, the abundant life. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself," Jno. 10:17-18.

What percent of our possible life do we feel we have lived during the year just passed? What more perfect efforts are we going to put forth in this year, to live the true Christ life? Someone has said, "Is life worth living? It depends on the one who lives it." This is a thought worth our serious consideration, in the light of God's word, during this entire year.

WHAT WILL WE DO IN THE NEW YEAR

J. F. Marks

We are moving toward the close of the year. The

Lord only knows whether the cross, Stephen, who stood time will last and we will be firm. The threat of death permitted to live through did not discourage him from another year. The things rendering his service to we have done during the Christ. Through his de- past are on record for votion he was the first one to die for rendering his life to Christ. The apostle Paul and others suffered many plans. Do we fully realize hardships for rendering His power and mighty their service to Christ. works.

Do good unto all men especially unto the house- nearing its end he thought of hold of faith. A true Chris- his Christian life and service tian can have no evil plans and said, "I have fought a for the future. As time good fight, I have finished passes by we need to press my course, I have kept the onward and forward toward faith; henceforth there is the mark of the prize of the laid up for me a crown of high calling of God in Christ righteousness." The apostle Jesus. We must not give Paul's looking forward, to heed to things that are evil the great life beyond this or praise those that make a veil of tears, may have help- practice of doing evil. We ed him to stand so courage- should rather protest ous for the teachings of against it and give no praise Christ and the upbuilding of to the ungodly. I cannot His kingdom on earth.

see how anyone could be true No one on earth knows to Christ and yet honor and whether we will see through praise those that are very another year. As we think untrue. Let us honor and of past years we know many praise God. Stand opposed have passed from life in this to the hypocrisy that is in world, prepared or unpre- the world. pared. Today we, who are

Onward Christian soldiers living a christian life, real- marching as to war, with the ize much of the professed cross of Jesus going on be christianity in the world is fore. Let us draw to our putting Christ to an open minds the faithful soldier of shame. We are going

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

through this life only once. It should be the utmost desire in our heart, I want my life to tell for Jesus, that it may fully meet the approval of God.

We are living in a day that many false teachers have risen to the ministry. Deceitful workers as it were transferring themselves as an angel of light. Appearing devoted outwardly when the inward part is as dead man's bones compared to the teaching of Jesus. We need not be excited because we are told, in God's holy Word,

of the present conditions in the world; false Christ's deceiving many, if the blind lead the blind both shall end in the ditch. As we look into the saving gospel of Christ, we see true religion is scarce today. As the years pass by, christianity seems to be growing dim or to a large extent fading out.

Do we realize the great importance of being a living monument for Christ in the world. If we make a practice of planning for the future, may it be putting forth a great effort to turn many from darkness to the marvelous light of the Gospel. We need the guidance of the Holy Spirit. as it will lead us into all truth. Look to the Lord, who will help us through this life faithfully when our mission on earth is truly and faithfully rendered unto the Lord. We will be permitted to enjoy life in the great beyond. A place where there is no trouble, sickness or strife and time is not counted by years. Do we fully realize that the length of life and time in this world is unknown unto us.

Rd. 1, Felton, Pa.

THE DUTIES OF A DISCIPLE OF CHRIST

Wm. Root

Who is a disciple of Christ? What kind of person should he or she be who claim such a distinction? A disciple of Christ, we would say is first a learner, then a believer and then a follower of Christ. In other words a disciple of Christ is a Christian, not a professed Christian only, but one who accepts and obeys Christ in all of his doctrine.

No higher tribute can be rendered to any one, than that it can be said of them, he or she is a Christian. No trophy can be offered the departed of more beauty. May this be said of all of us at our departure.

A Christian is an adherent to the doctrine of Christ, any one regardless of how loud their profession, who does not adhere to His doctrine has no right to the title of Christian.

What is the duty of the disciple of Christ, in regard to their character? Let us see: Peter says, "Likewise, ye younger, submit yourselves unto the elder." We believe the admonition was

given to the younger, that they submit to those older in years. However, the same is true that young members, as well as older ones in the church should take council from the elder over the flock.

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble," 1 Pet. 5:5.

Suppression of pride, modesty, not a high or lofty spirit, submissive to those who have rule over us, in humility, are indeed characteristics of a disciple of Christ.

Secondly, the disciples outward adorning should manifest a meek, a mild and gentle bearing. Peter says again, in 1 Pet. 3:4, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The ornament of a Christian then is an inward ornament and not the outward display.

"Who's adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of put-

ting on of apparel."

Paul tells us also, "And will pay to do that. that ye study to be quiet, and he had said to them in the to do your own business, and 26th and 28th verses of Luke to work with your hands, as 21, "Men's hearts failing we commanded you," 1 them for fear and for looking Thess, 4:11. ing after those things which

Furthermore the disciple are coming on the earth: for of Christ must be, patient, the powers of heaven shall calm and composed. Christ be shaken."

consoled His disciples, concerning the tribulations of Saviour are being fulfilled the last days of this world, even in this our day, admonishing them that, "In sider the things that are your patience possess ye coming to pass every day, your souls," Luke 21:19. In the unrest, the corruption of Rom. 12:12, Paul says, "Re- the rulers today. Consider joice in hope; patient in the many theories concerning tribulation; continuing in- ing the Bible and its fulfillment; does it not look like stant in prayer."

Surely beloved, since we those days are nigh at hand? believe according to God's Consider His words, word, that the coming of the "And there shall be signs in Son of man draweth nigh, the sun, and in the moon, we should take consolation and in the stars; and upon and put into practice these the earth distress of nations, admonitions. with perplexity; the sea and

That we endeavor to live the waves roaring." After patient lives, calm and composed, spending much time these things, see what will happen. "And then shall in prayer. Lest as He the they see the Son of man Master said, "And take heed coming in a cloud with to yourselves, lest at any power and great glory. And time your hearts be over- when these things begin to charged with sufeiting and come to pass, (some of them drunkenness, and cares of are here now) then look up, this life, and so that day and lift up your heads; for come upon you unawares." your redemption draweth But, O, we are so busy with nigh."

the cares of this life, will we Consider these things,

what should the disciples of Christ be in regard to duty? First he must bear a daily cross. Self-denial and cross-bearing are conditions of discipleship.

Matt. 16:24, "Then said Jesus unto his disciples, if any man will come after me let him deny himself, and take up his cross and follow me." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. 12:1-2.

Yes, the disciple of Christ must follow him in cross bearing, since he bore such a cruel cross for us, should we not bear our cross for him?

Then there is persecution to be borne by the disciple also. II Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." He must also bear reproach for Christ's sake. Luke 6:26, "Woe

unto you, when all men shall speak well of you, for so did their fathers to the false prophets."

In conclusion of our message, the disciple of Christ has the duty of feeding sheep. In John the twenty-first chapter, we have the record of that period of the waiting disciples, while Christ was in the tomb, when they went fishing. Then after His resurrection, He came to them on the beach, seven of them, and you remember how they had toiled all night and taken nothing. At Jesus' word they cast down and caught, a multitude of fish, so much that their nets brake.

Yes, he told them how to catch fish, then he gave them an invitation to "Come and dine," which they did.

While taking the morning meal with them he taught them, "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest me more than these?"

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou know-

est that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep."

Christ set the example for the disciples, He was ever seeking lost sheep, thus we learn that a disciple of his must do likewise. Confessing Christ is not enough, we must obey his voice.

Great Bend, Kans.

THE UNEXPECTED

Ethel Beck

I know not what may come today,
Some needy soul may cross my way;
Lord, give me words of cheer I pray,
To meet the unexpected.

Perhaps some loss may come to me,
Some care, or some perplexity.
Then He my strength and stay shall
be

To face the unexpected.

How oft within the trivial round
So many trying things are found;
But He can make all grace abound
For all the unexpected.

No matter what the call may be,
Or changes that may come to me;
His hand of love in all I see

From sources unexpected.

Why should I ever have one fear,
Though oft the way be dark and drear?

For Christ my risen Lord draws near

With blessings unexpected.

—E. Buckley, England.

Every morning as we face a new day there will be the unexpected things to happen. We usually have some plans for each day, either for work or pleasure. How often when our work is planned for most of the day unexpected things will come up to change our plans. It may be unexpected company. That would make our day more pleasant than what we had thought. Perhaps it would inspire us with courage so that our work would seem easier after our guests had left. It might be an unexpected letter which would cheer us on our way the rest of the day. Or it may be a friendly telephone call.

There will also be unexpected events to interrupt our day which will bring news of sadness, grief and pain. There may be some loss or severe tests to go through. We will need to rely on Christ for strength, courage and grace to face

these unexpected sorrows.

There may be some unexpected need which will require our services. There are the sick and weary ones who need assistance at special times. A burdened soul may seek refuge in us. May we not let these needy ones down. May we give the help and encouragement they need. We may feel irritated to think we have to stop our work and change our plans to meet these unexpected needs. Let us rather rejoice that we can be used of God and accept it all as a part of His plan for our day.

There may be calls for material help. May we also be willing to share our substance with those who are in great need. We realize that every good and perfect gift cometh from God. Jesus told His apostles it was more blessed to give than to receive. We know that when we can be a help to someone in their work or give material aid where needed, it gives us great joy. Much greater joy than we get when doing work for ourselves or providing our own material needs. That is, if we put our heart into the giving of our time and sub-

stance for others. We enjoy giving to those who are grateful, more than to people who feel you owe it to them, or feel they have it coming to them. God likes grateful hearts. He does not want us to feel we deserve His blessings and just take them for granted. We may sometimes feel that we are not getting our share of things in life, that others are blessed more than we. That is a selfish thought and makes us miserable.

There will be many unexpected events in this new year. There will be sorrows and heartaches to make us sad. May we then think how we can cheer those who have like sad experiences. There will be many unexpected favors and joys which others will give to cheer our way. May we grasp every opportunity to fill the unexpected needs and thank God that we can be of service. May we see how much we can be of use to others rather than how much we can get out of others. Then it will be a happier year for us.

In John, chapter 4, we read of the woman by the well. Jesus came along and asked her for a drink. That surely was an unexpected event in

her day of routine. She being a Samaritan, was surprised that Jesus even spoke to her. Jesus used "water," the object of her physical need to reveal spiritual truths. She was expecting the Messiah to come some time. She said, "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things." Imagine her surprise when He said, "I that speak unto thee am He." The woman left her water-pot, forgetting the work she had left, and went into the city to tell people about Christ. They went to see and hear Him for themselves. "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all I ever did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own word; and said unto the woman, now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world," verses 39-42.

This unexpected event brought happiness to the woman and many others who believed in Christ as their Saviour. Would it not be wonderful if such an event should interrupt our plans for one day. It would be a wonderful event for those who do not know Jesus, to get acquainted with Him this New Year's Day. That would not only change the plans for the day but for the whole year and the rest of life. Then do as the Samaritan woman, tell your friends so they will want to know Him too, and see for themselves.

A year ago we spoke of the unknown future. Now the year is coming to a close and we are entering another new year. Perhaps we had many plans how we might do good and help others more than the years before. We expected to do better in visiting the sick and cheering the downhearted. We can look back now to see that our good intentions were not always carried out. Let us thank God we still have another new year in which to do better. May we really carry out our good intentions so other will profit thereby and we will also re-

ceive a blessing.

AN INVENTORY

By Anna L. Dreyer

A year ago we stood upon
The threshold of the year;
We meant to fill it full of love,
Of hope and joy and cheer,
We meant to face the daily task
With faith and courage strong.
And meet the frets and cares of life
With glad, triumphant song.
It thrilled our hearts to think that
we

Before the year should close,
Might go to be with Christ the Lord,
Away from earthly woes.

The year is past, our high resolves
In fragments broken are;
For sadness and discouragements
Our daily records mar.
The flame of faith has oft burned
low

Throughout a pain-filled day;
And grief of heart has silenced song
Along a weary way.

But faith in God is still alight;
God will not, can not fail;
If in His strength we truly strive,
In Him we shall prevail."

—Good Tidings.
Dallas Center, Iowa.

NEWS ITEMS

MECHANICSBURG, PA.

Our congregation just closed a two weeks' revival, beginning Nov. 18 and ending Dec. 2. It was held by Elder J. P. Robbins of Potsdam, Ohio. He certainly did preach the plain Gospel. He preached 19 sermons including the Thanksgiving

service. We had fine weather throughout the meeting and good attendance. No one turned from the world but we feel that we, as a church, have been built up much stronger.

May we strive to do more for the kingdom of our Lord and Savior. We wish that Bro. Robbins will be able to hold more meetings like he did while with us. May the God of grace and glory, fill your soul with His wonderful love and peace, is our prayer.

Harry L. Junkins, Cor.

RIDGE, W. VA.

Our series of meetings, Aug. 30 through Sept. 9, was held by Bro. Melvin Roesch of Wauseon, Ohio. He gave us some wonderful messages. We had good song services and Sister Roesch did most of the leading. Two were added to the church by baptism.

On Sept. 8, we held our Lovefeast with 60 surrounding the tables. Bro. Roesch officiated. Elders and ministers present were: A. G. Fahnestock, Lititz, Pa.; L. B. Flohr, Vienna, Va.; George Dorsey, Salisbury, Pa.; Z. L. Mellott and Homer Mellott, Oakland, Md.; Addison Taylor, Buffalo Springs, Pa.; and Otto Harris. We were also glad to have several other visiting brethren and sisters.

Services closed on Sunday, Sept. 9, with an all day meeting. We had Sunday school in the morning, followed by preaching. Dinner was served in the church basement. The various Elders and Ministers spoke during the day. We wish to thank each one who attended these services. We want to especially

thank Bro and sister Roesch for coming and working with us. We shall not soon forget having them in our homes. May God's blessings be added to them in their labors for the Master.

Lord's kingdom on earth.

Rozella Kasza, Cor.

PLEASANT RIDGE, OHIO

We were glad to have Bro. and Sister Minor Leatherman of Napanee, Ind., with us recently. He preached a few times for us. At this time two more had made up their minds to unite with the church, for which we were very thankful. We extend to all a hearty invitation to worship with us again at any time.

Mamie Leatherman, Cor.

McCLAVE, COLO.

On Sept. 23rd, Bro. Donald Ecker came to assist us in a two weeks' revival. His messages were inspiring and uplifting. We were made to rejoice as one soul accepted Christ as his Savior and was baptized Saturday forenoon, Oct. 6th. In the afternoon Bro. Ecker had charge of the examination service. In the evening we surrounded the tables and partook of the sacred emblems. There were nine other ministers present to help with the services.

On Sunday we had services all day. Monday forenoon the business meeting of the Third district. We were glad to have visiting brethren and Sisters from other congregations with us and hope they will come and worship with us again.

It was a pleasure to have Bro. and Sister Ecker with us and to visit in all the members' homes. May the Lord bless them in their efforts for the up building of the

The Pleasant Ridge congregation of near Montpelier, Ohio, just closed a two weeks' revival meeting, starting Nov. 4, and closed Nov. 18. Brother Henry Besse from the Orion congregation, N. Canton, Ohio, conducted the meetings. With the help of God, Brother Besse surely delivered wonderful sermons. Sister Besse helped with the singing. Five persons were united with the church. One young married man and woman and three fine boys were baptized before the lovefeast, which was held on Saturday evening, Nov. 17th. May the Lord bless and keep them on the straight and narrow path that leads from earth to glory. We surely pray a blessing on Brother Besse and family and Trust that he may be able to do more of this work and that the time may come when he can devote most of his time in directing dear ones to their Saviour.

The services were well attended each evening and about 110 surrounded the tables for the Lovefeast. There were 148 in Sunday school on Sunday morning.

We certainly should be up and doing as it appears as if the time was not far off until the Saviour will call His children home. How sad it will be if we have not been faithful and miss that beautiful home above. May we pray for each other so that we might have a closer walk with our Saviour.

H. A. Throne, Cor.

LITITZ, PA.

On Oct. 21th, the Northern Lancaster county Dunkard Brethren at Lititz, had their Lovefeast with a good attendance. Ministers present throughout the day were Elder Ray Shank, Elder James Kegerries. Clayton Weaver. George Dorsey, Howard Myers and Daniel Marks. In the evening there were about 75 surrounded the Lord's table with Bro. Clayton Weaver officiating.

Since our last report there was one sister received in the church by baptism.

On Nov. 5th, Elder Addison Taylor came here to have a series of meetings for two weeks, ending Nov. 18th. The attendance and interest was good. May the Lord bless Bro. Taylor as he goes forth preaching the word, that much good may be done in his efforts.

The last Friday of the meetings we were glad to have Elder J. P. Robbins from Ohio with us.

We thank the brethren and sisters from other congregations for attending our meeting and invite them all to come back again.

Susanna B. Johns,
35 E. Lincoln Ave.

THE TRUE FAITH AND MODERN THEOLOGY

There is a new religion in the world today which, in many places, has a large following. We should examine this doctrine carefully to see if it is what men need to find peace and eternal

salvation.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13-14.

There is only one way to eternal glory and that is the Bible way, the humble way, the way of the cross, the Jesus way.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 15:6.

There is a true religion and there is a false. It is very important that we distinguish between the two, lest we be led into eternal damnation.

"If the blind lead the blind, both shall fall into the ditch." Matt. 15:14.

The true Word of God has never changed and never will. The religion of man has changed from time to time, and unless we anchor our souls on the Word of God which is Jesus Christ, we can have no hope of salvation. We can not depend

on what men may tell us, but must read the Scriptures for ourselves to see if men's thoughts are in accordance with God's teachings. Ignorance of the law of the land will not excuse us if we disobey. Ignorance of God's Word will not excuse us in that great day of the Lord.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22.

After much study and prayer about this most serious matter, we are ready to set forth the following comparison, so that this false doctrine can be more readily recognized as we may come in contact with it from time to time. There are several points in which it differs greatly from the Bible truth.

The True Faith—What the Bible Says

1. The Bible is the inspired Word of God. It is the living Book and the hope of mankind. The Word of God judges man. "In the beginning was the Word and the Word was with God and the Word was God." John 1:1.

"All scripture is given by inspiration of God." 2 Tim. 3:16.

Modern Teachings—What Men Say

1. The Bible contains the word of God. Man judges the word.

"The Bible is a collection of writings selected, over a period of fifteen centuries, by means of human judgment from which God expects us to search for the truth we seek."

The True Faith—What the Bible Says

2. The Lord Jesus Christ is the Son of God in a sense no other is; His birth was a miracle; He died to save us from our sins.

Modern Teachings—What Men Say

2. Jesus was a son of God like all men are. He was a great teacher and ex-

ample but his birth was natural and his death was exemplary.

The True Faith—What the Bible Says

3. God created man. He breathed in him the breath of life and man became a living soul.

Modern Teachings—What Men Say

3. Man is the product of evolution.

"The earth and the life upon it were millions and millions of years in forming."

The True Faith—What the Bible Says

4. Man is a sinner, fallen from righteousness, and apart from God is hopelessly lost.

We are justified by faith in the atoning blood of Christ, with the result of supernatural regeneration from above.

"Marvel not that I said unto thee, Ye must be born again." John 3:7.

Modern Teachings—What Men Say

4. Man is the unfortunate victim of environment but through self-culture can make good.

We are justified by works

in following the example of Jesus with the result of natural development from within.

"Our wise heavenly father knew that man could attain his full statue as a Son of God only through a process of slow growth and education."

The True Faith—What the Bible Says

5. Man's goal is eternal life.

Our hope is in the coming of Jesus Christ for His true church.

Our work is to teach and preach the Gospel that men might repent and accept Christ and be born again.

Our belief is that this world, with all its sin, will pass away and there will be a new heaven and new earth wherein dwelleth righteousness. We do not believe that we can ever reform the world of sin, for evil men shall wax worse until Jesus comes. But we believe we must try to keep sin out of the church as far as we possibly can. We believe in being obedient to Christ and separate from the world.

"If ye were of the world, the world would love his own: but because ye are not

of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

Modern Teachings—What Men Say

5. Man's goal is a better world, a better society, a reformation of mankind, plenty for all, a more abundant natural life.

His work is to create world peace and brotherhood among the unregenerated people instead of converting the individual to Christ. He will tolerate evil, sin and worldliness in the church.

He believes that we must compromise with the evil of the world to be able to win the world.

"It is high time we quit talking about saving souls. Jesus said nothing about saving souls, he said much about saving men and women in their entire personality and relationship—environment."

The True Faith—What The Bible Says

6. Peace and safety are only attained when we get right with God. The child of God cannot help in war, neither does he help in the political affairs of the na-

tions, but prays for the rulers, pays tax and obeys the laws as long as they are not directly in conflict with God's law.

"In the last days perilous times shall come, for men shall be lovers of their own selves" 2 Tim. 2:3.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Peter 3:3-4.

Modern Teachings—What Men Say

6. World peace must be achieved through political action. We must influence our government not to arm or prepare for war or defence. But we aim to change our government into a socialistic state.

"We must have a new economic order where the tools of production shall be owned by those who produce and use a product."

We conclude that the modern theology is a false religion of men, no matter in what church it is found, and we should be on our guard that we are not let into

eternal judgment by those that time, and had accomplished great feats and victories. Herod was a great orator and made a wonderful speech. The people praised him and said: "The voice of a god, and not of a man." These folks were all humbled because they felt

Sel. by Harry L. Junkins, proud by reason of their power, position and ability.

PRIDE

Pride is a wrong condition of the human heart. It is exaltation of self. It is just the opposite of what God would have us be. It is a state into which we may easily fall if we are not careful. We may become exalted and would scarcely know it, if we had not God's Word to judge us.

How often Jesus denounced the scribes and Pharisees for their pride! They were proud that they were Abraham's descendants. One of them, even in his prayer, said he was better than another man near him. Haman felt

greatly exalted because he was especially favored by the king and queen in being invited to a feast. Nebuchadnezzar was proud because he was the greatest king at

There are many ways in which pride asserts itself. It manifests itself in outward adornment of the body, also in our actions and looks. We may be proud of a beautiful face and form, or that we are the descendants of a noted race, or that we occupy a place of honor, or we may be exalted over our accomplishments, talents and ability to do things. To keep humble and free from all pride, takes cultivation and power from on high. Jesus was tempted along this point, but His humility kept Him from undue exaltation. He gained the victory when Satan tempted Him to use His power in some spectacular way.

God resists the proud, but gives grace unto the humble. "Pride goeth before destruction and a haughty spirit before a fall." One of the six things mentioned in

Proverbs, that God hates a proud spirit. It is in the meek and lowly ones that God dwells and abides. You will find no pride or selfishness in Jesus or His sincere followers, but always the spirit of lowliness.

—Selected.

A RECIPE FOR THOSE IN TROUBLE

Peter under inspiration tells us: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." It is also written, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."

The tongue is a very small member, but has a great influence over our lives, as may be seen by the foregoing Scriptures. If we would have peace of mind and conscience, our speech must be pure—our tongues must be bridled. Words once spoken can never be recalled, and may cause us many a pang of remorse and regret in

the future. Our speech should "be always with grace, seasoned with salt," that we might know how to answer every man.

If you would "love life, and see good days" there must be no evil speaking, no backbiting nor slandering; no unclean conversation, and no talebearing, for the words of a talebearer are as wounds, and they go down into the innermost parts of the belly." By God's grace all these evils may be avoided.

"Let him eschew evil"—avoid it, flee from it. But it is not enough to have this negative goodness, but we must "do good"—be positive, active. Opportunities for goodness will present themselves frequently to the one who is looking for them.

We are told to "seek peace." Real abiding peace comes only as we seek God, for He alone is the author of it. When we seek Him with all our heart He will be found of us.

"Since whoso keepeth his mouth and his tongue keepeth his soul from troubles," and life and death are the results of the conduct of this little member, think you not it is worthwhile to see that it

is tamed? You may say, we digest thoughts that have "The tongue can no man been given us, consider them, tame." No, but God can make them our own, and tame it; He can put a bridle then repeat them in our own on it. It requires a pure words.

heart to regulate the tongue, And yet, unlike the parrot, we influence others by the gift of speech. Our for "out of the abundance of the heart the mouth speaketh." You can have a "new words can brighten or darken the lives of many people. heart and a new spirit," for The God who has given us God says, "A new heart also will I give you, and a new the gift of speech has also spirit will I put within you: given us access to Truth. and I will take away the stony heart out of your flesh The spiritual knowledge we gain as we worship and and I will give you an heart study in our churches is the of flesh, and I will put my key to what the Bible calls Spirit within you, and cause "a holy conversation." you to walk in my statutes, And that doesn't mean using pious phrases! It and ye shall keep my judgments, and do them." means using the gift of

When our hearts are converted and purified and our tongues tamed we can "see good days"—enjoy Heaven here and hereafter eternally.

—Publisher Unknown.

Sel. Jeannette Poorman.

CONVERSATION

A parrot can talk. But he can only say the things he has heard!

Human conversation is not so far removed from parrot-talk as we might like to believe. We too base most of our conversation on the things we have heard. But

naturally, only directing

And that doesn't mean using pious phrases! It means using the gift of speech to help, rather than hurt, ourselves and others.

TRAINING OF CHILDREN

"I try so hard to make my children happy," said a mother with a sigh one day in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she asked dolefully. "Why, she simply lets her children grow and develop naturally, only directing

their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves—no matter how many servants she had—and to construct their own playthings. When she returns home from an absence they await but one thing, their mother's kiss. Whatever has been brought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and sleep in a wholesome mental state that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; and that good health, good teeth and good temper come from plain food, plenty of sleep, and being good."

In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs, and early to bed are the best things to make them happy. Selected. In Gospel Herald.

SPIRITUAL TRANQUILITY

In his first epistle to the Thessalonians, 4:11, Paul gives valuable counsel for successful living. He says: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we command you." Even imprisonment was no obstacle to Paul's spiritual tranquility.

What nobler study can there be than the study of how to be quiet? Stillness is strength; excitement is weakness.

How do you feel when your day's work is over? Are you able to be so quiet that you hear that still small voice through which the Lord speaks to you?

"O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength."

Quiet minds cannot be perplexed or frightened, but go on, in fortune or misfortune, at their own private pace like a clock in a thunderstorm.

Selected.

Blessed are the peacemakers: for they shall be called the children of God.

BIBLES FOR JAPAN

Perhaps the most significant aspect of Bible distribution in Japan is that the Scriptures have been sold, not given away. The four million volumes distributed since the war have, for the most part, gone to the kind of person who wanted one sufficiently to buy it. Here is a true measure of spiritual hunger. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

SENTENCE SERMONS

There can be no greater mistake than that of stopping to worry over a mistake already made.

We find no hope in tale-bearing, backbiting, envy, hatred, wrath, variance, all of which cause discord in Christian fellowship.

We must be very careful with that unruly member, the tongue, for it could be the cause of our missing that eternal home, for which we all are so earnestly

striving. Jas. 1:26.

Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him. Psa. 71:9-10.

PERILIOUS DAYS

Dread signs denote the woeful age,
Described upon the sacred page;
God did the holy men inspire
To tell us of these dangers dire.

The beast comes up with mighty
sway

To lead men down destruction's
way;

An angel from the dread disguise,
With fluent speech and charming
eyes.

With horns to match the harmless
lamb,

And millions fail to see the sham;
With dragon's voice and hellish
power,

Beware, ye saints, it is his hour!

Such are his deeds and wonders
dark,

And all the world receives his mark;
Stand clear from all his vile in-
treagues,

Lest we must share his dreadful
plagues.

Delusion like a current strong
Now sweeps the multitude along;

These wonders charm the curious eye,
They spurn the truth and heed the lie.

A dread commotion fills the world,
The flags of battle are unfurled;
Terrific storms with angry roar,
The raging elements at war.

What dark forebodings fill the mind!

What desolation of mankind!
The Lord will come in flaming fire,
And terrible will be His ire.

His power shall the heavens shake,
Earth's mighty men shall fear and quake

His vengeance shall unsheath the sword,

And sin receive its grim reward.

Sel. by C. F. Rush,
Peru, Ind.

WHAT ARE YOU DOING?

When you think, when you speak,
when you read, when you write,

When you sing, when you walk,
when you seek for delight—

To be kept from all evil at home
and abroad,

Live always as under the "eye of
the Lord."

Whatever you think, both in joy
and in woe,

Think nothing you would not like
Jesus to know.

Whatever you say, in a whisper or
clear,

Say nothing you would not like
Jesus to hear.

Whatever you read, though the
page may allure,

Read nothing of which you are perfectly sure

Consternation at once would be
seen in your look

If God should say solemnly, "Show
Me that book!"

Whatever you write, in haste or
with heed,

Write nothing you would not like
Jesus to read.

Whatever you sing, in the midst of
your glees,

Sing nothing that God's listening
ear could displease.

Wherever you go, never go where
you fear

God's question being asked you,
what doest thou here?"

Whatever the pastime in which you
engage,

For the cheering of youth, or the
solace of age,

Turn away from each pleasure
you'd shrink from pursuing,

Were God to look down and say,
What are you doing "

Sel. by Jeannette Poorman.

SOMBODY FAILED

God told somebody to stop and pray
For a soul that was slipping away
that day;

But that soul slipped out from
God's love and care,

For that somebody failed to offer
that prayer.

God told somebody to sing a song;
It would have kept a soul from
shame and wrong.

But that soul went on in its down-
ward way,

For that somebody failed to sing
that day.

God told somebody to speak of His
 Son,
 If His love and His grace for a
 weary one.
 But that one went on with his grief
 and loss
 For that somebody failed to speak
 of Christ's Cross.

God told somebody to go and try
 To win men and women as they
 passed by.
 But the men and women were never
 reached—
 For that somebody failed; left that
 sermon unpreached.

My friend, are you failing the
 Father, too?
 Is His great heart grieving just now
 o'er you?
 Or can God always count on you
 To hasten His tasks of love to do?

Unearth a kindness, and you find
 Something more than a cultured
 mind,
 Learning is good, but less than kin
 To the holy soil kind hearts grow
 in.

—S. Omer Barker.

HOW LONG

The Church has waited long
 Her absent Lord to see;
 And still in loneliness she waits,
 A friendless stranger she.

How long, O Lord our God,
 Holy and true and good,
 Wilt thou not judge thy suffering
 Church,
 Her sigh and tears and blood,
 Saint after saint on earth
 Has lived and loved and died;

And as they left us, one by one,
 We laid them side by side.
 We laid them down to sleep,
 But not in hope forlorn;
 We left them but to slumber there
 Till the last glorious morn.

We long to hear thy voice,
 To see thee face to face,
 To share thy crown and glory then,
 As now we share thy grace.

Come, Lord, and wipe away
 The curse, the sin, the stain,
 And make this blighted world of
 ours
 Thine own fair world again.

When life's shadows gather round
 you,
 With their sorrow and their pain,
 Just remember, God still loves you,
 Look for the rainbow in the rain.

He has sent the brilliant color,
 Filtering through the drops of rain,
 To proclaim his love and guidance;
 Look for the rainbow in the rain.

Every life has days of darkness,
 When the heart seems crushed with
 pain,
 But he knows and shares your
 sorrow;
 Look for the rainbow in the rain.

He has given human friendship;
 Human love is a great gain,
 And be sure he two is watching;
 Look for the rainbow in the rain.

There's no day so dark and dreary,
 Though it may be pouring rain,
 But the sun is somewhere shining—
 Look for the rainbow in the rain.

How poor are they who
 have not patience.—Shake-
 spare.

THEY LOVED HER BECAUSE—

She lived a clean, wholesome life. She turned her sorrows, troubles and disappointments into smiles that brightened the way for others.

She did not gossip.

She held the confidence of a friend a sacred trust.

She gave her inmost confidence to a very few.

She was not trying to make an impression, or to appear what she was not.

She was conscientious in tasks intrusted to her.

She enjoyed the companionship of clean associates.

She considered Christianity the most practical and beautiful thing in life.—
Young People's Guide.

Sel. by Jeannette Poorman.

HOME DEVOTION LESSONS FOR JANUARY

Theme: Old Testament Courage

Memory verse, Psa. 27:14, "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

Tues. 1—Num. 13:17-26.

Wed. 2—Num. 14:1-11.

Thurs. 3—Num. 14:11-26.

Fri. 4—Num. 14:26-40.

Sat. 5—Num. 15:30-41.

Memory verse, Deut. 31:6, "Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee: he will not fail thee, nor forsake thee."

Sun. 6—Deut. 30:1-11.

Mon. 7—Deut. 30:11-20.

Tues. 8—Deut. 31:7-16.

Wed. 9—Deut. 31:16-30.

Thurs. 10—Josh. 1:1-12.

Fri. 11—Josh. 10:15-28.

Sat. 12—Josh. 11:1-11.

Memory verse, II Chron. 32:7, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him."

Sun. 13—I Chron. 19:6-19.

Mon. 14—I Chron. 22:6-19.

Tues. 15—I Chron. 28:11-21.

Wed. 16—I Chron. 29:6-20.

Thurs. 17—II Sam. 10:6-15.

Fri. 18—I Sam. 14:1-15.

Sat. 19—Ezra 10:1-9.

Memory verse, Psa. 31:24, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Sun. 20—Psa. 3.

Mon. 21—Psa. 27.

Tues. 22—Psa. 31:9-24.

Wed. 23—Psa. 56.

Thurs. 24—Psa. 91.

Fri. 25—Psa. 112.

Sat. 26—Psa. 118:5-19.

Memory verse, Isa. 41:6, "They helped every one his neighbor; and every one said to his brother, Be of good courage."

Sun. 27—Isa. 12.

Mon. 28—Dan. 3:8-19.

Tues. 29—Dan. 6:4-24.

Wed. 30—I Sam. 17:32-38.

Thurs. 31—I Sam. 17:38-55.



BIBLE MONITOR

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No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR RELATIONSHIP TO GOD

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together," Rom. 8:16-17. We might refer to numerous persons in the New Testament to show the difference of a converted, transformed life. Peter had many experiences with our Lord and Savior, yet Christ told him, "When thou art converted, strengthen thy brethren." The samaritan woman was sinful and mis-informed, but when she had drank of the fountain of Life, she was transformed and ran to tell others of the power of Christ. Paul was such an enemy to the church that its followers

feared him, but after he was converted, he traveled over nearly the whole known world establishing churches.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. 12:2. Our mind is the acting, ruling part of us, so it must be renewed or properly directed in order to be in the proper relationship with God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7. Therefore, if we want to be in the proper relationship with God, we must have our sins washed away and by being controlled by a renewing mind, our aims, motives and deeds will be of a transformed, a changed, nature. Our aim in life will

then be, to "serve God and keep His commandments."

I fear we seldom realize what it means, what a holy privilege we have, to be the children of God. Yes, we are heirs and joint-heirs with His Son, Jesus Christ. How much of the time do we live with this thought in mind? No man can be jealous of us and deprive us of this inheritance.

No friend or loved one can give this inheritance unless we, ourselves, scripturally apply for it. We need only to suffer with our Lord and Savior, actually submit our stubborn, carnal wills, to the instructions in His Holy Word.

Men long for, plan and scheme for ways to meet the requirements so they may qualify for a certain carnal inheritance. We are promised so valuable and lasting an inheritance, that men's most valuable gifts have no comparison to it. Why are we so slow to comply with the terms of God's will? Why are we so easily lead away from the required duties that we may always comply with the terms of God's will? "The Father

hath not left me alone; for I do always those things that please him," Jno. 8:29. This

must certainly be a comforting feeling and assurance to have. Such a feeling will make every duty and task seem easy. With only a small effort we too can always have this feeling in our own lives, it all depends on our submission, to all that we have opportunity to know, of God's Holy instructions.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things," Rom. 8:32. God could not know or hear us because of our sins and the sins of those who have lived before us. However God felt no sacrifice too great that we might be reconciled and fully know and worship Him. He even offered His beloved Son, as a sacrifice, that the sins which separated us from God might be removed. With all this effort and supreme suffering for us, why cannot we accent our Mediator and for our few short years unconditionally serve Him?

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or peril, or sword?" Rom. 8:35 This question comes very

forceably to us? Of all these things that might detract or hinder us from wholly living according to His will, He has promised, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," 1 Cor. 10:13. God has promised us so great an inheritance. God has completed the plans and the sacrifice in order that we might qualify as His heirs. What can hinder us from receiving a full reward? Only our unfaithfulness, only our misdirected and weak stubborn wills? "Nevertheless when the Son of man cometh shall he find faith on the earth?" Luke 18:8.

BAPTISM FOR THE REMISSION OF SINS

We have the words, "in Christ" often repeated in the Christian Scriptures; but in no one place can the one phrase be substituted for the other. Hence in all places when any person is said to

be in Christ, it refers not to his conversion, regeneration, or putting on Christ, but to a state of rest or privilege, subsequent to conversion, regeneration, or putting on Christ. But the phrase "into Christ" is always connected with conversion, regeneration, immersion, or putting on Christ. Before we are justified in Christ, live in Christ, or fall asleep in Christ, we must come and be introduced, or immersed into Christ. Into, belongs only to verbs implying motion towards; and in, to verbs implying rest, or motion in. He eats, sleeps, and sits in the house. He walks in the field; he rides into the city. "Into Christ" is a phrase only applicable to conversion, immersion, or regeneration or what is called putting on Christ, translation into his kingdom, or submission to his government.

The Apostles baptized in the name of Jesus Christ. That is, they administered baptism by the authority of Jesus Christ.

If ministers had not the authority of Jesus Christ, for the administration of baptism, baptism would avail nothing. Christ is the

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

author of baptism, see Matt. 28:18-19; Mark 16:15-16. The Father, the Son, and the Holy Spirit are united in salvation of mankind, but as each one, has a different office, or sustains a different character in the salvation of the world, the believer must be baptized in the name ;of Jesus Christ that is, by the authority of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost. Supplying the ellipsis the commission would read thus: Baptizing them into the

name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost." The believer being dipped into each name, is thereby introduced into one body and under the influence and government of the Father, and of the Son, and of the Holy Spirit.

The Apostles did not only baptize in the name of Jesus Christ, but they also performed miracles in His name. It was by the authority of Jesus, "that they perform miracles, see Acts 3:6, 16; 4:12; Mark 16:17. The apostles did all things in the name of the Lord Jesus Christ. They preached, they baptized, and performed miracles in the name of the Lord Jesus. Our brother James, in his council quoted an ancient prophecy, which is an elucidation of this subject, "and to this agree the words of the prophets; as it is written. After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my

name is called said the Lord, who doeth all these things," Acts 15:15-17. Thus it is plain that in the name of Christ is, and must be all, and in all the Gospel Dispensation. No doctrine, no ordinance should be acknowledged and received by us, should it not come in the name of Christ; but every precept and ordinance, commanded by our Lord Jesus Christ, should be obeyed.

It is necessary in these perilous times, frequently to ask the question, have we, or have they, the name of Jesus for this, and for that course of procedure in religion? Ah, I am well assured, that there are many things practiced by many of our modern preachers and their followers which indeed make a great show, and cause a wonderful excitement, and have not, a "thus saith the Lord" for them. What a delusion to say "my sins are pardoned" and not have the name, or the word of the Lord for it. The matter is too important to risk merely upon human testimony or our feelings. Nothing short of the testimony of God can settle this matter. I have no doubt, but that many will try to take advantage of my remarks, and say to me, "this man does not believe in experimental religion; he makes the forgiveness of sins, and the salvation of the soul, merely to rest upon water baptism."

Reader, believe them not. We have no where in this work denied experimental religion, and said that we could be saved by baptism alone. We believe, as firmly as any person can believe in the change of feelings or heart—and have universally declared that fact throughout this work; for instance, have we not in more than one place, declared that faith and repentance are before baptism; and for a man to believe and repent, in the Gospel acceptance of those terms, and not undergo a change of views and heart, cannot be possible. But in contending for the pure order of God, we say, that this change of mind, the result of faith and repentance does not make us citizens of the kingdom of God, but only qualifies us for citizenship.

You will please bear in mind, that the believer is begotten of God before baptism, but not born of God until he is born of water, and in order that we may be born

of God when born of the water, we must be the begotten of God. For a person that has not been begotten of God, to be baptized, is not born of God, they are dead or still born. Our brother John, in I John 5, describes the character of the born of God. Read that chapter if you please, "every one that loveth him that begat, loveth him also that is begotten of him." We wish to spread as much testimony before the reader on the subject of remission as the limits of this treatise will admit.

Whilst the Apostle Peter was preaching the Word of God, to Cornelius and his friends the miraculous gift of the Holy Spirit fell on his hearers, and what is so remarkable it fell upon them whilst speaking the words in the 43rd verse, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Here we remark, that this miraculous power of the Holy Ghost, which accompanied Peter's ministry, did not descend upon Cornelius and his friends, for a witness to them of the remission of their sins, but to give assurance to Peter and his brethren the Jews, of the future conversion of the Gentiles. Notwithstanding the descent of the Holy Ghost, by his wonderful gift of tongues upon those Gentiles, they were not yet in the kingdom of God, or congregation of the Lord, the matter of their right to admission being only evidenced. Now in order to their entrance into the kingdom they must be "born of water." Therefore the Apostle Peter, "commanded them to be baptized in the name of the Lord," Acts 10. It was for the confirmation of the Gospel, and not for the evidence of the remission of sins, that the Holy Spirit in its marvelous gifts of tongues, fell upon the first disciples of our Lord.

Ananias said to Saul, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord," Acts 22:16. In this address we have a strong testimony, that baptism is for the remission of sins. The Romans were reminded of their baptismal engagements. They were by baptism brought into Christ, that is to be incorporated, ingrafted and

implanted into the church of Christ, being made members of his mystical body by baptism," see Romans 6.

We put Christ on in Baptism. "For as many of you as have been baptized into Christ, have put on Christ," Gal. 3:27. Some suppose that our apostle alludes to the custom of baptized persons putting off their old garments and putting on new, clean, white raiment, after they had been baptized. However it is certain, according to the Word of Almighty God, that "by baptism we enter into Christ." As a learned writer remarks, "God now looking on them, there appears nothing but Christ, they are as it were, covered all over with him, as a man is with the clothes that he hath put on; and hence in the next verse it is said, they are all one in Christ Jesus, as if they were but that one person," Loche. "Baptism under the gospel, as the rite of initiation, is as effectual for making us the sons of God, as circumcision was, under the law," Mac-knight.

The Apostle declares to the Ephesians, that they were married to Christ by

the word. "That he might sanctify and cleanse it with the washing of water by the word," Eph. 5:26. Baptism and the word, are the instrumental means, in the hands of Christ for the sanctifying and cleansing of the church. In Col. 2:12, we read of the believer's burial and resurrection in baptism to a new state, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

"Our Apostle here compares Christian baptism with the Jewish circumcision, and shows, that the signification and spiritual intention of both, are one and the same; obliging all persons who took the outward sign upon them, to put off the old man and put on the new; to die unto sin, and live unto God," Burkitt's notes on the New Testament. "The baptism of Jews and Gentiles, when converted to christianity, implied their death unto sin and new birth unto righteousness, their entrance into the Church and kingdom of Christ; the washing away of the guilt and the pollution of their sins; and

their dedication to the service of God the Father, the Son and the Holy Spirit, in whose name, as the God of their salvation, they were baptized," Scott.

We have another testimony that baptism is for salvation, Titus 3:4-7, "But after that the kindness and love of God our Saviour towards men appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." The Apostle in this place declares, that we are saved by baptism, the act of regeneration, and the renewing of the Holy Ghost.

Here let us also observe how every person in the Godhead acts distinctly in the work of our salvation: 1. The fontal cause, the spring and source of our happiness, lies in the kindness and love of God the Father.

2. The meritorius and procuring cause, or the application of this love, is Jesus Christ in the work of redemption and mediation.

3. The immediate and efficient cause of the com-

munication of that, love of the Father, procured through the mediation of Christ the Son, is the Holy Spirit, in the work of regeneration." Burkitt. — Selected from Nead's Theological Works.

CONFORM, TRANSFORM, UNIFORM

Wm. N. Kinsley

To enlarge on these subjects on scriptural basis, Rom. 12:2, "Be not conformed to this world: But be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." He does not want us to conform to this world. That is to follow after the things of the world.

Form means an outward appearance. When we accept Christ as our personal Saviour, we become engaged to him, to be his servant, so that means a change in our life. We are to be transformed, by the renewing of our minds, that we may prove what that good and perfect will of God is. This should cause some visible

change in our lives. God's perfect will. Man cannot improve upon it. His word should be sufficient.

The word perfect also meaning a completeness. That which can not be improved upon. A finished product. A perfect will, means all, without reserve. Uniformity meaning, alike in form. The word conform meaning, to make like in form or custom. To act in accord. Having the same or similar manners. To make to resemble the likeness.

Transform meaning, to change the disposition. To have a different impression on others. A change of mind and desires. A renewing to another state of living. A change in action and attitude. Also a change in appearance.

As in an electric transformer, to change the current from a high to a lower voltage. The Lord wants us to be transformed. II Cor. 5:17, "If any man be in Christ, he is a new creature: old things have passed away; Behold all things are become new." Rom. 13:13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and

envying." But put ye on the Lord Jesus Christ. Not fulfilling the lust of flesh. II Cor. 6:17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you . . . and ye shall be my sons and daughters, saith the Lord Almighty."

John 15:19, "I have chosen you out of the world." Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The apostle gave these instructions to the Roman brethren. So we are in our Master's service as long as we live in this natural life. Holy, pure lives are acceptable to Him, and is not unreasonable. Eph. 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called." 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing. That ye be perfectly joined together in the same mind, and in the same judgment.

Rom. 12:16, "Be of the

same mind one toward another." II Cor. 3:5, "Not that we are sufficient to think anything of ourselves, but our sufficiency is of God." I Peter 1:14, "As obedient children, not fashioning yourselves according to former lusts in your ignorance." So be ye holy in all manner of conversation. I Peter 3:2-4, "While they behold your chaste conversation, coupled with fear, whose adorning let it not be that outward adorning . . . The putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

I Tim. 2:8-10, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, not such as wearing of gold, pearls, or costly array. But which becometh women professing godliness with good works." I Peter 3:15, "Sanctify the Lord God in your hearts." Matt. 5:8, "Blessed are the pure in heart." Luke 12:34, "Where your treasure is, there will

your heart be also." James 1:20-21. "For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." God expects us to accept his perfect will. Be ye doers of the word, and not hearers only, deceiving your own selves.

Matt. 5:14, 16, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Ye are the salt of the earth. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. He that hath ears to hear, let him hear.

Luke 14:27, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Luke 13:24-25, And the Lord said unto them, "Strive to enter in at the strait (narrow) gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master hath shut the door, and ye stand without, and knock at the door saying, Lord, Lord,

open unto us, and he shall answer and say unto you, I know not whence ye are: We have eaten and drunk in thy presence, and thou hast taught in our streets, (public ways). But he will say, I tell you, I know not whence ye are: depart from me all ye workers of iniquity."

Heb. 13:20-21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." We can not please him without obeying his commandments.

Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." We are taught not to conform to the world, We are to be obedient by none adherence. We are also commanded to be trans-

formed. A change in our lives, to walk in newness of life.

2 Cor. 5:17-18, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 1 Cor. 14:37-38, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man desires to be ignorant, let him be ignorant."

Hartville, Ohio.

NEWS ITEMS

ADULT S. S. LESSONS

The following mistakes, on the printed lesson sheets which were just sent out, have been called to my attention. Please make these corrections on your copy:

Mar. 23—Col. 2:13-23.

July 6—II Thess. 3:1-18.

July 13—Dan. 1:1-21.

Oct. 12—Tit. 3:1-15.

Editor.

MATERIAL

We are running very short of Bible Monitor material at the present time. How are we spending our time these winter days? We usually hope for a stock-pile of articles at this time of the year.

Editor.

THANKS

To the Brethren and Sisters, readers of the Bible Monitor: I take this plan of answering the many Christmas Greetings that we have received from almost all over the Brotherhood. So many came in, like a flood of water, that we were completely swamped. To some I did send a greeting, to others I wrote a letter, but could not answer all personally. So, I take this means to try to answer all, with a great big Thank you, one and all. May God richly bless you all in His precious Holy Name.

As ever, your brother in Christ
Jesus our Lord.

Joseph P. Robbins.

KANSAS CITY, MO.

Bro. David Ebling of Bethel, Pa., came into our midst on Sept 17, to begin a two weeks' revival meeting. Our brother brought many Gospel messages to us and did not shun to preach the word. Although no souls were added unto the church at this time, we feel that the seed has been sown.

On the evening of Sept. 29th we met for our Communion service. Bro. Ebling presided at this service. We were certainly glad for those

who came from the Quinter, Kans., and Dallas Center, Iowa congregations. We were very happy that Sister Ebling, Sister Ecker and Sister Betty Sauerwein could be with us during these meetings. We extend a hearty invitation to all who can come and worship with us when ever possible.

We held our regular council Dec. 6th, at 7:30 p. m. Hymn No. 451 was sung and Elder H. I. Jarboe read I Cor. 3 and led in prayer.

Our Elder Harry Andrews took charge of the meeting.

The Sunday school and church officers were elected: Bro. C. E. Hunter, clerk; Bro. Andrews, elder; Bro. Earl Blocher, church treasurer; Sister Dorothy Blocher, church chorister; Sister Bertha Jarboe, Monitor correspondent.

Bro. John Ruschhaupt, S. S. Supt.; Bro. H. I. Jarboe, teacher Bible class; Bro. Earl Blocher, teacher Intermediate; Sister Bertha Jarboe, teacher Primary class; Bro. Marvin Andrews, S. S. secretary; Bro. E. B. Corum, Bible study leader.

We elected an evangelist, which will be announced later.

All business was taken care of in a Christian manner. Meeting closed by singing hymn No. 394, and prayer by Bro. Hunter.

May God richly bless all who have a part in the church work, is our prayer.

Sister Bertha Jarboe, Cor.

WAYNESBORO, PA.

On October 14, 1951, we held our lovefeast services. There was a good attendance all day. Visiting Elders and Ministers present were: L. B. Flohr, Jushua Rice, Bernie

Shriner, Owen Mallow, Earl Strayer, D. K. Marks and George Dorsey. Bro. Dorsey officiated at the communion tables at which 68 communicants were seated.

Nov. 11, 1951, Bro. David Ebling of Bethel, Pa., came into our midst. This marked the beginning of our two weeks' meeting. During this time Bro. Ebling, with God's help, brought us many, many good admonitions and food for the soul. While he labored with us there was one soul passed from this life to be with the Lord. But, due to the spirit striving, Bro. Ebling's efforts and prayers, one more soul was added to the kingdom through baptism.

We wish to thank all visitors who attended these services and hope they gained in spiritual strength. We were very glad for the presence of Sister Josie Lamb of the Berean, Va., congregation, who was with us for one week of the meeting. The invitation is always open to anyone who wishes to come and be with us. May God bless and keep us all under His wing, until some day when He shall gather us together, at the most wonderful meeting of all, over there with Him.

Ruby Sowers, Cor.

OBITUARIES

The following obituary has been in our possession for a number of months, but was over-looked and was not printed. Please excuse our mistake.

—Editor.

SUSANNA RUTH SILVIS

Daughter of Jacob and Viola

Clapper, was born Oct. 21, 1897 and departed this life April 7, 1951, at the age of 53 years, 5 months and 18 days.

She resided in Van Wert county, Ohio, until the age of 8, when she moved with her parents to Williams county, Ohio. On July 31, 1934 she was united in holy matrimony to Plummer Silvis and since her marriage has resided in Franklin township, West Moreland county, Pa.

She leaves to mourn her departure: her devoted companion, Plummer, one step-son, two step-daughters, an aged father, two brothers, Ezra of Defance, Ohio, and Emery of Bryan, Ohio; one sister, Mrs. Sam (Nellie) St. John of Bryan, Ohio; a number of nieces and nephews and a host of friends in the communities where she was known. She was preceded in death by her mother, one brother, Edwin and one step-daughter.

At an early age in life she united with the Lick Creek Church of The Brethren and in 1927 became a member of the Pleasant Ridge Dunkard Brethren church and remained faithful to her Lord and Saviour until he called her home.

The funeral service was held in the Krill-Greenisen funeral home, with Elder Vern Hostetler in charge assisted by Elder Melvin C. Roesch, interment was in the Fountain Grove cemetery.

PRAYER

Anna B. Johns

Prayer is the avenue by which man can speak with God. His word says, man

always should pray and not to faint. Our Savior, himself, spent much time in prayer, away from the crowds, alone with God. It was this close relationship that gave him the needed strength in the crucial moments of his ministry.

How then can sinful man be a recipient of the power and blessing of prayers? He can only receive this reward through a broken and contrite heart, by calling to God for mercy and forgiveness. As the example Christ spoke of in Luke 18:13, the publican smote his breast and cried, God be merciful to me a sinner. Only as we admit our utter helplessness and dependence upon him can we experience the full blessing and power of prayer that God has intended for His children through Jesus Christ.

In the modern age in which we live, we are prone to be blinded to our need of prayer. Nothing lies beyond the reach of prayer except that which lies outside the will of God. In James 5:16 the latter part of the verse says: the effectual fervent prayer of a righteous man availeth much. Elijah was a man of like passions as

we are, yet God honored his prayers to the extent that he withheld the rains for a season.

In the early church the power of prayer caused the prison doors to be opened, and the apostles set at liberty. God demonstrated His miraculous power in delivering souls from the bondage of sin in answer to the preserving prayers of the early church.

We not only bring blessing into our own lives through prayers but we can bring blessings into the lives of others. Paul writes in 1 Tim. 2 that, prayers intercessions and giving of thanks be made for all men. For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come unto the knowledge of the truth.

The neglect of prayer and proper respect for God, has wrought havoc in our present day in the home, in the church, in the community and in the nation. God will hold us accountable for willfully neglecting this

great blessing in our heart and soul.

35 E. Lincoln Ave.,
Lititz, Pa.

FOXES' BOOK OF MARTYRS

Chap. X cont'd.

The Story of Kilien

The native country of Kilien was Ireland. His parents had been converted by one of the many missionaries from Rome who traveled to almost every land to tell the people of Christ.

After Kilien had reached manhood he became himself a missionary, and crossed the sea with eleven others, to preach the gospel in Germany. When they had come to the country near the mouth of the river Rhine, they found the people heathens, but they received the missionaries kindly, and Kilien journeyed on to Rome to get authority from the pope to build churches, and preach to them. The pope, after asking him some questions about his faith and doctrine, consecrated him bishop, with full permission to establish churches, and to preach to the heathen, wherever he might find

them.

Kilien at once returned to Germany, where he opened his mission; but he had not taught the people long before their king sent for him to ask about this new religion which he preached so boldly. The bishop then put forth all his powers to influence the king, and God gave such a blessing to his efforts that he was converted to the faith, and gave the faithful missionary full authority to preach in all parts of his dominions. The king also commanded the attention of his subjects to Kilien's teaching, and thus encouraged, the greater part of them became Christians.

But as the king was unlawfully married to a wife who had another husband, he was rebuked by Kilien, who entreated him, as the last proof of his conversion, to put away that woman whom he called his wife, as to live with her was sinful. The king was much cast down at this request, and said to the bishop that it was the hardest thing he had asked of him. But, said he, since I have given up so many of my own inclinations and pleasures for the love of God, I will make the work

complete by doing this also. the murder was punished by

But the woman who was a violent death.

to be put away was still powerful, and she swore by all her gods that she would

be revenged upon the men who sought to bring about her fall. So she sent soldiers who took Kilien and his companions and slew them all,

and buried their bodies by night in a lonely place. Some days after, the king being surprised that he had not seen Kilien, ordered diligent search to be made for him.

His guilty wife, to stop the inquiry, gave out that he and his companions had left the country without giving any intimation of their intentions. But one of the soldiers, stricken with remorse of conscience, ran about like a madman, and declared that Kilien haunted him.

Thus disordered, he was seized, and the king found out what had happened. But in the end his wife won him over, and persuaded him to leave the God of the Christians, and return to his idols.

This the king was weak enough to do, and the murderer was set at liberty. But it is related that the woman was so tortured by remorse that she soon after expired; and the king's own part in

The Story of Boniface, A. D. 685-755

Boniface was a native of Britain, and when quite young had been taught by missionaries from Rome, and thus learned to be a Christian. The gospel was being preached at this time all through the land, and churches were being built. There had been, however, four persecutions, but they had been powerless in Britian, as elsewhere, to stop the spread of the gospel. The first was under the Roman emperor Diocletian, during which Christians suffered in Britian as they did in all other provinces of the empire. The second was by the Picts, a barbarous race who butchered all who came in their way. The third was by Saxon, under Hengist; and the fourth by the Saxons again, and under German tribes.

But when Boniface lived there was no persecution to be dreaded in Britian; that had all passed away, and religious houses, or monasteries, where Christian priests lived and labored, were starting up all over the

land. Not only the gospel of world.

Christ was taught by the monks, but knowledge of various kinds—reading and writing, grammar, music, and philosophy—were learned by a few of the brighter minds among the ignorant herdsmen and peasants who formed the people of England at this early time. Among the most promising scholars in the monastery at Exeter was Boniface.

Wolfrad, the abbot, finding that Boniface had uncommon genius, sent him to Nutselle, a seminary of learning in the diocese of Winchester, where he could have better teachers. The abbot of Nutselle, who was celebrated for his learning, took great pains with the young pupil, who, in time, became a teacher himself.

The abbot, seeing that Boniface was well qualified for the priesthood, influenced him, when he had reached the age of about thirty years, to take holy orders. From this time Boniface labored to convert the heathen and began to show that fearless spirit which afterward qualified him to carry the gospel of Christ to the most savage and distant parts of the

Travels of Boniface

After a time Boniface went to Rome, and was received by Pope Gregory 2, with great favor. The pope gave him permission to preach the gospel to the heathen, whenever he found them. Leaving Rome, Boniface passed through Lombardy and Bavaria, and came to Thuringia, which country had before received the gospel, but had, up to the time Boniface arrived there, made little progress. His first mission, therefore, was to bring these people back to the purity of the faith; and having completed this work, he went to Utecht, in Holland, to assist Willebrod, the first bishop of that city, who gladly welcomed one who was so earnest and faithful.

For three years these two good men labored together in putting down idolatry; and so far succeeded, that most of the people received baptism, and many of the heathen temples were changed into Christian churches. Boniface now journeyed eastward, to Hesse, in Germany, where he brought a knowledge of the

truth to two noblemen, who, though they called themselves Christians, yet practised many of the rites of heathenism. They, however, became such true converts that they gave an estate to Boniface, who built a religious house upon it. After this he went to Saxony where he converted some thousands to the Christian faith.

Boniface worked in this new field with great success for a year; he then sent one of his companions to Rome, with an account of what he had done; upon reading which, Gregory 2, sent him a letter, desiring him to come to Rome. On his arrival, the pope showed him every mark of esteem and affection, and determined not to let him return to his missionary labors until he had made him a bishop. He was accordingly consecrated, with the name of Boniface.

On being thus qualified for governing his churches, he left Rome, and after making many converts in different places, he returned to his mission in Germany. Here he was very successful, though he met with many that would willingly have been Christians by halves;

they were ready enough to acknowledge Christ, but did not want entirely to let go their heathen customs. In one country people were found who were actually worshipping a large oak tree, which was said by them to be Jupiter himself. This tree Boniface ordered to be cut down. The people, finding that Jupiter did not revenge himself upon those who had destroyed it, owned the weakneses of their god and were baptized.

Monasteries Erected by Boniface

When Gregory 3, succeeded to the papal chair, Boniface sent persons to Rome, to acquaint him with the success of his labors, and to ask assistance in some difficulties which occurred in his mission. The pope not only answered the message by assuring him of the communion and friendship of Rome, but granted him the title of archbishop, or metropolitan of all Germany, and empowered him to establish new bishoprics. Boniface did so, and also built several monasteries. He then made a third journey to Rome, and Gregory, who had much affection for him, kept him

there the greater part of the year. At length he left Rome, and set out for Bavaria, to reform some abuses introduced by persons who had never received holy orders.

Death of Boniface

Now Boniface, having reached his seventieth year, was no longer able to work as he had done, so he chose Lullus, his countryman and faithful friend, to be his successor, telling him to build a church at Fuld, and see him buried in it, for his end was near.

But, longing to go once again on a mission to the heathen, Boniface went to the sea coast of Holland, where he converted and baptized many of the natives, destroying several heathen temples, and raised churches on their ruins. Now, having fixed a day for baptizing a great number of the new converts, he told them to assemble in an open plain near the river Bourde, going there himself the day before, and pitching a tent, intending to remain on the spot all night, so as to be ready in the morning early. But a band of barbarians, having heard of this, poured down

upon him and his companions in the night to kill them. The servants of Boniface would have fought against them, but he told them to put up their weapons, as he wanted to go and speak to the strangers and tell them of his peaceful errand. Boniface, therefore, advanced into the midst of the threatening crowd, but had spoken only a few words to them when they rushed in upon him and murdered him, with fifty-two of his companions.

THE POWER OF THE BIBLE IN CHRISTIAN SERVICE

When we speak of Christian service, of what do we speak? We usually think of those who are engaged in some special form of service such as missionaries, preachers, teachers or those whose special work is to teach the Word. But we may make the subject more personal by saying that all who have named the name of Christ and are striving to live true to Him, are engaged in Christian service. But we cannot, yea, we dare not even attempt to try to live a true Christian life in our own

frail human strength. We need a much greater power. How and from whom we may receive such power? From God, who is the giver of life itself and who has all power. Someone said, "There are three prime resources of power for the Christian: 1. The Word of God. 2. Prayer. 3. The Holy Spirit." When we read the Bible it is God speaking to us. This is the one medium through which the Christian may get in touch with and receive help from the all powerful God.

In II Pet. 1:21 we have the divine origin of the Bible, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." And II Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." God by His Holy Spirit directed and inspired holy men to deliver His Word that we may have the truth revealed to us concerning God, and that we might know of the plan of salvation through the redemption of Christ, to reprove and convince us of sin, to reclaim us from sin and error, and to direct us how to obtain righteousness in Christ. And not only to teach us how we ourselves should live but that we be perfect, "thoroughly furnished unto all good works," or able to instruct, convince, and comfort others.

The whole Bible was given for the good of men and must be accepted in its entirety if its full power is to be manifested. The Bible is a mighty power in bringing conviction of sin. In Rom. 3:20 Paul says, "For by the law is the knowledge of sin," and in another place he says that he would not have known sin but by the law. The Bible reveals the exceeding sinfulness of sin. In lands where the Bible is not known the people are going on in their sin, entirely ignorant of their sinful and their great need of a Savior. But when the Bible is carried to them and its message is read and explained so they can understand they realize their lost condition and the awful consequences of the life they are living and many turn and serve the true God. Not only is this true in

foreign lands, but in our own land there are many children and young people entirely ignorant of Bible teaching. The lack of Bible instruction in the home, the school, and even in the churches, throws a greater responsibility upon the true Christian worker. We as Christians have a great work to do in making the Gospel message known.

True Christian service is a result of earnest Bible study. How can we study His Holy Word, meditate on His great love and all that He has done for us without wanting to do something for Him in return? If there were real Bible study there would be more consecrated Christian workers. The Bible not only brings conviction but shows us how to get rid of sin. It cleanses the life. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," Psa. 119:9. It converts the soul. We are told in Psalm 19 that the law of God is perfect, converting or restoring the soul; the testimony of the Lord is sure, making wise the simple. There is power to lift fallen man to a place where he can be used of the Lord. The Word of God becomes a powerful weapon in Christian warfare. In Eph. 6 we have the armor which God has supplied for the Christian in fighting against the powers of darkness or the wickedness of this world. Verse 17 says, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." To the soldier the sword is a defense. It is a power which he holds in his hand to slay his enemy and to bring victory. But the glory and honor are not for himself, but to the cause for which he is fighting. Christ used this means of overcoming when tempted of the devil. Each temptation was overcome with the words, "It is written." He drew the sword. Here we see the need of continually having the Word fixed in our minds, for as long as we are in the world we are subject to temptation, and we know not when or how the temptation may come to us.

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor

of the thoughts and intents of the heart," Heb. 4:12. The sword may be even so sharp, but if allowed to remain in its sheath and hung up on the wall it will be no source of power, will slay no enemies, and bring no victory. Only when put to test is its real worth and power shown. So with the Bible. As long as it is looked upon as an ordinary book or left on the shelf it will bring no victory, glory or honor to Him who has spoken the words it contains. But when it is studied with an open and honest heart with the purpose of bringing out the principles in our everyday life then is the real power manifested.

The Word of God produces faith in the life of the Christian. "So then faith cometh by hearing, and hearing by the word of God." The Bible is powerful in meeting all needs of the human life. It has power to encourage in times of seeming failure to those who are engaged in preaching the Gospel or teaching in any way, when it seems that people will not listen or will not heed. We sometimes feel our labors are all in vain. Then how comforting and inspiring the

words, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So we go on sowing the seed and leave the results with God. To the burdened He says, "Cast thy burden upon the Lord, and he shall sustain thee." To the weary, "Come unto me, all ye that labor and are heavy laden and I will give you rest." To those who fear the future, "As thy days so shall thy strength be."

—Mabelle Hathaway,
in Gospel Herald.

BRING THEM IN

By Maude B. Hathaway

Day is dying, night is coming,
Soon we'll lay us down to sleep.
Do we pray for those who're striving
To save souls across the deep?
Do we strive with them, my brother,
Do we take them in the throne?
Do we help them with our giving,
As we would our loved, our own?
Do we agonize, my brother?
'Tis a case of life or death;
Souls are dying by the thousand,
Facing hell with fevered breath.

Who's accountable for lost souls,
If we rest in perfect peace;
Gathering treasures for our own use,
Living on in seeming ease

Jesus Christ did bid us go
And the Gospel message take;
Let us be more earnest, brother,
Gathering souls, for Jesus' sake.

If there is such great rejoicing
In the heavenly courts above,
Over one soul saved, my brother,
Let us bring them in with love.

Just a prayer within the heart,
Just a smile, a look, a word,
May bring some poor lonely wanderer

To our blessed Christ, our Lord.

Help me, Lord to do my duty,
Have Thy way within my heart;
Help me bring some soul to Jesus,
Help me ever to do my part.

Then at last we'll meet in glory,
Gather around the great white throne;

Be with Christ, our blessed Savior,
With our loved ones and our own.

New Holland, Pa.

YEAR UNTO YEAR

As year unto year is added,
God's promises seem more fair;
The glory of life eternal,

The rest that remaineth there:
The peace, like a broad deep river
That never will cease to flow;
The perfect, divine completeness
That the finite never know.

As year unto year is added
God's purposes seem more plain;
We follow a thread of fancy,
Then catch and lose again:
But we see far off in the future
A rounded, perfected bliss;
And what are the wayside shadows,
If the way but lead to this?

As the year unto year is added,
The twilight of life shall fall;
May we grow to be more like Jesus,
More tender and true to all,
More patient in trial, more loving,
More eager his truth to know;
In the daily path of his choosing,
More willing in faith to go.

—Author Unknown.

Sel. by Treva Brumbaugh.

Nor crown, nor robe, nor spice I
bring

As offering unto Christ, my King;
Yet have I brought a gift the Child
May not despise, however small;
For here I lay my heart today,
And it is full of love to all.

—Eugene Field.

ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Be Ready and Watch Until the Day of Christ. Phil. 1:1-14.

Jan. 13—Let Us Magnify Christ With our Lives. Phil 1: 15-30.

Jan. 20—If We Have Salvation, There is Work to be Done. Phil. 2:1-16.

Jan. 27—Paul Describes his Interest in the Philipplan Brethren. Phil. 2:17-30.

Feb. 3—Christ, the object of the Believers faith for Righteousness. Phil. 3:1-9.

Feb. 10—Paul's Appeal for a Unified Walk in Christ. Phil. 3:10-21.

Feb. 17—An Obedient and Thankful Heart is in Possession of the Peace of God. Phil 4: 1-9.

Feb. 24—Victory Over Anxious Cares. Phil. 4:10-23.

Mar. 2—The Apostolic Greeting to

the Colossian Church. Col. 1:1-18.

Mar. 9—The Reconciling Work of Christ. Col. 1:19-29.

Mar. 16—Paul's Warning Against False Doctrine. Col. 2:1-12.

Mar. 23—Warning Against False Worship. Col. 2:13-23.

Mar. 30—There is Union Between Christ and The Believer. Col. 3:1-11.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—The Boy Jesus in the Temple. Luke 2:41-52.

Jan. 13—Jesus Teaching How to Pray. Luke 11:1-4. Matt. 6:5-13.

Jan. 20—Jesus's Story About God's Love. Luke 15:11-32.

Jan. 27—The Story of the Good Samaritan. Luke 10:25-37.

Feb. 3—Jesus Healing a Soldier's Servant. Matt. 8:5-13, Luke 7:1-10.

Feb. 10—Jesus, Kind to a Foreign Woman. John 4:5-26, 39-42.

Feb. 17—Jesus Healing a Deaf and Dumb Man. Mark 7:31-37, Matt. 15:29-31.

Feb. 24—(Review) Our Duty Toward Others. Luke 6:27-38.

Mar. 2—Jesus, Stilling the Storm. Mark 4:35-41, Luke 8:22-25.

Mar. 9—Jesus Blessing Little Children. Mark 10:13-16, Luke 18:15-17.

Mar. 16—Children Help Praise Jesus. Luke 19:29-40.

Mar. 23—How We May be Jesus' Friends. Mark 14:12-25.

Mar. 30—Two Talk With Jesus. Luk 24:13-35.

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BIBLE MONITOR

Vol. XXX

February 1, 1952

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

It contains—

Ministerial List, page.....	12
Suggestions to Contributors, page	10
Editorial Policy, page.....	11
Fixed Communion Dates, page.....	12

WHAT WE KNOW ABOUT GOD

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6. Here we have three definite facts, each of which is great and so high that we cannot fully attain unto the understanding of any of them. We must have "Faith," much faith and more faith, if we wish to please him; but what is it to have faith, in a few words "taking God at His Word without questioning." We must believe "that He is," in a sense this

is a fact which we take as true, in faith. All the questions that this might bring to our weak minds about God, must go largely unanswered. He is a "rewarder of them that diligently seek Him," my, how encouraging throughout our trials and how thankful we should be of this. Yet, the details of this reward lie with God.

We might search at length throughout the Holy Word of God, and we will find much about God. His longevity of existence. His ability to be everywhere present and at all times. His supreme power over nature, the nations of the world and the souls of men and women. His great love and concern for human beings. After we have thoroughly studied about God we must conclude as one has expressed; we are as standing on the shore of

one of the great oceans; trying to fathom its greatness, its depth, what it contains and the power that might be obtained from it.

The Old Testament emphasized God's greatness and vastness with many words. It spoke of the power of God, the abilities of God and the attributes of God with the general effect of directing man to fear God. Jesus Christ's short stay on earth revealed more of the finer, personal characteristics and purposes of God than the vast explanations of the Old Testament. If we are not thrilled and urged to sincere, humble obedience through His Holy Word, we have not reverently studied His Word. I fear, if we questioned one another about God we would have to conclude that our opinions of our Heavenly Father are largely our own imagination or what others have told. With the Holy Bible so handy none of us have any excuse for not knowing something about God.

From Christ's own words "Our Father which art in Heaven," Matt. 6:9. Already we know where He is. We know where we can pray to Him. We know, if we wish

to see Him that we must be prepared to go to Heaven. Our Teacher says that we know the way, certainly, if we wish to know it. We cannot follow Joe or Sally or even our earthly parents, but we must follow the teachings in the New Testament.

"He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father," Jno. 14:9. My, the many precious things of God that we learn from Jesus. Do we realize that if we wish to be the sons and daughters of God, we must, at least in some way resemble Him? Heirs and joint-heirs with Christ, what characteristics of Christ and of God do we possess? Is it any wonder that Christ said, "Come out from among the world and be ye separate?" 2 Cor. 6:17. What does the world know of God from you and because of you? How bright a light, to lead people to God, am I?

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and

breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us: For in him we live, and move, and have our being," Acts 17:24-28.

God created all things and rested the seventh day, not because He was tired but because He finished the work that He set out to do; and to teach us that there should be a definite time to rest from our earthly labors.

God does not rest only in a large, magnificent temple or church. Our churches should only be magnificent enough to fulfill the needs, so that their members may be able to comfortably worship God. God does not need anything from our hands because all things are His, but we do need to give whatever we are able, in proportion to the need, in order to show our appreciation to God for supplying it to us.

God has given so many blessings and so bountifully.

Oh, if we could only feel the need of sincerely thanking Him for these blessings. If we could only realize that we are all one in Christ Jesus, regardless of the station in life, race or nation from which we originate. Why cannot we dwell on God's earth as one blood without trying to, ourselves determine, the boundary of nations and exclusion of certain classes.

"In Him we live and move and have our being," is this our aim, purpose and end of our efforts? Do we trust Him with our affairs and their outcome? How many hours in the week do we thus live? Our life at the greatest can only be as a vapor as compared to the "Ages of Ages" that God holds in store for those who faithfully serve Him. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. 11:29. Life may be very difficult and troublesome if out from under the yoke of God's plan of Salvation, and even then may never lead to rest for our souls.

We might quote at length from both the Old and New

BIBLE MONITOR

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

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Isaac Jarboe, Grandview, Mo., Associate Editor.

Testaments to prove the wondrous power of God. Christ said, "All power is given unto me in heaven and in earth," Matt. 28:18. We also could quote, from accounts of Christ's life and miracles while here on earth, to prove His power also. Now why are we, son's of God and heirs with Jesus Christ, so weak and sinful? Do we ask in faith believing? When Christ referred to strong faith, he said, "Howbeit this kind goeth not out but by prayer and fasting," Matt. 17:21. Have

some of us tried to receive it through feasting and revelry?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Ecc. 12:13-14.

THE AGE OF THE LAW AND OF GRACE

Wm. N. Kinsley

Jesus the Christ was born into the world in the flesh or, in others words, took upon Himself flesh and blood and came into the world, a Bethlehem babe, reared and lived under the law and was obedient to the law. He was the end of the law by being in obedience to the Father and the prophets, who had been foretelling or prophesying of this coming of the Messiah to fulfill the plan of salvation. The new will, would be delivered by His death on the cross to seal the new will, by his blood.

Heb. 10:9-12, "Then said

he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. After he had offered one sacrifice for sins forever, sat down on the right of God." For the law having a shadow of good things to come. For it is not possible that the blood of bulls and of goats should take away sins. In burnt offerings and sacrifices for sin thou hast had no pleasure. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God purge your conscience from dead works to serve the living God; and for this cause he is the mediator of the New Testament. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth. That is why the Christ or our testator was obedient to the old will or testament until the new will or testament became in effect, by the death of the testator, which was the death of Jesus on the Cross and sealed by his blood. In burnt offerings and sacrifices for sin, thou hast had no pleasure.

I Samuel 15:22, "Hath the Lord as great delight in burnt offerings and sacrifices, as obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to harken than the fat of rams." Heb. 1:1-2, "God who at sundry (or various) times and in divers (or different) manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Though he were a Son yet learned he obedience by the things which he suffered, being made perfect, he became the author of eternal salvation unto all that obey him. He brought from heaven a saving gospel a perfect or complete plan of salvation, that God had in store from the beginning, which needs no adding or subtracting.

That which was imperfect was taken away so that which is perfect may be established. So it was needful that Christ must die to

establish the new will or testament. Luke 24:46-47, "He said unto them (the disciples), thus it is written, and thus it behooves Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This was given after his resurrection. To prove this, we read in verses 39-46, "Behold my hands and my feet, that it is I myself when he had thus spoken, he shewed them his hands and his feet and he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding of the scriptures."

He promised the Holy Spirit, which he will send to teach us all things. The ceremonial law, now of the past, and now the perfect plan of salvation ushered in as the day of grace. John 14:26, "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," Hereafter I will not talk much with you.

He had now carried out his mission in the world. Verse 6, Jesus saith unto (Thomas), I am the way, the truth, and the life: no man cometh unto the Father but by me." Many so-called Christians pray to the Father, and some to Virgin Mary for salvation, not acknowledging the Son, or by passing the Son, and adopting the law and ceremonial worship, instead of being led by the Holy Ghost, which he will send to every believer, if we only will accept it. But the carnal mind and human nature and the influence of Satan want us to get under the law, little by little so we might fall from grace or divine favor. He, Satan, is very cunning and deceitful to claim the believer.

So many churches are gradually adopting parts of the law. Seemly not altogether satisfied with the perfect plan of salvation. Some are even adopting the rules or laws of the Medes and Persians. Rules and laws man-made which cannot be

changed or altered, are oft to bring injustice to some. Who will not yield to man-made rules or laws? Eph. 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." There are different ways in which we can grieve the Holy Spirit. The apostles also admonishes us, let all bitterness, wrath, anger, clamour and evil speaking, be put away from you with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Christ has forgiven us, and died on Calvary's cross, before we asked for forgiveness. All he asks of us to believe on him, and accept his perfect plan of salvation.

Acts 15:1, "Certain men which came said, except ye be circumcised after the manner of Moses (and the law), ye cannot be saved. We see here how some were trying to prevaricate the gospel which the Apostle Paul preached. This caused dissension. This contention has been ever since, by some of keeping part of the law."

Acts 4:10-12, "Be it known unto you all, and to all the people of Israel, that by the

name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead. . . . For there is none other name under heaven given among men, whereby we must (or can) be saved. Neither is there salvation in any other."

Matt. 28:18, "And Jesus came and spake unto them (the disciples) saying, All power is given unto me in heaven and in earth." This is all at His command and He will some future day and time exercise or execute that power. Verses 19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These are Jesus Christ's own words. We have no right to alter or change them as they are yea and amen. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world, amen." He refers to the perfect and complete plan of salvation which he brought from heaven.

John 6:40, "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have, everlasting life."

John 5:22-24, "For the Father judgeth no man, but the world, I am the light of the world. hath committed all judgment unto the Son: that all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Mark 3:35, "For whosoever shall do the will of God, the same is my brother, and sister, and my mother." Jesus taught this while yet under the law or in other words, while yet under the old will and testament. John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." The Father's will to us-ward is, to believe in his Son, the Lord Jesus Christ. Verse 2, "Ye shall know the truth, and the truth shall make you free." If the Son therefore shall make you free ye shall be indeed. As long as I am in

John 1:29, 41, "John seeth Jesus coming unto him, and saith, behold the Lamb of God which taketh away the sin of the world. Andrew findeth his own brother Simon, (Peter) and saith unto him (Peter), we have found the Messias, which is being interpreted, the Christ." Romans 10:4, 9, "For Christ is the end of the law for righteousness to everyone that believeth. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart thou shalt be saved."

Acts 16, The keeper of the prison exclaimed to the Apostle Paul, and Silas, Sirs, what must I do to be saved? They said believe in the Lord Jesus Christ, and thou shalt be saved, and thy house. And he was baptized, and all his straightway. Acts 22, Saul was confronted with a great light saying, Saul, Saul, why persecutest thou me? I answered, who art thou Lord. I am Jesus of Nazareth. I said, what shall I do? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 2, Whosoever shall call on the name of the Lord

shall be saved. The apostle Peter preached, they that heard him were pricked in their heart and said, men and brethren what shall we do? Then Peter said, repent and be baptized every one of you for the remission of sins. They that gladly received his word were baptized.

John 1:14, 17, "The word was made flesh, and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. For the law was given by Moses, but grace and truth came by Jesus Christ." This is the last will and testament. Gal. 3:24-27, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are not baptizing into a church as some have it, a certain creed, a man made ceremony, or in other words a religious custom. The Apostle Paul writing to Timothy, For I know whom I have believed

and am persuaded that he is able . . . and his grace is sufficient to save. Rom. 1:16, "For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to everyone that believeth." The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Hartville, Ohio.

NEWS ITEMS

PLEVNA, IND.

We held our regular council Dec. 8th. Bro. Clarence Survey read Philippians 4, and Bro. Harley Rush led in prayer. Our elder, Elzie Weimer, took charge of the meeting. The minutes of the last meeting were then read. Two letters were received.

The main business of the meeting was to elect Sunday school and church officers as follows: Supt., Peter Jr. Lorenz; Walter Bird, ass't.; Dorothy Lorenz, sec.; Ruthanna Kintner, ass't.; chor., Harley Rush, Lela Lorenz, ass't.; Beginners class, Leona Lorenz, Lenore Lorenz, ass't.; Primary class, Tena Weimer. Grace Miller, ass't.; Young People's class, Elzie Weimer, Clarence Surbey, ass't.; Young Married class, Walter Bird, Levi Miller, ass't.; Sisters' class, Earl Kendall, Clarence Rush, ass't.; Brethren's class, Harley Rush, Albert Lantz, ass't.; church

clerk, Clarence Surbey; treasurer, Levi Miller; Chorister, Elma Parker, Harley Rush, ass't.; Monitor agent and cor., Ruthanna Kintner; elder, Elzie Weimer.

An offering of \$9.50 was taken.

Meeting was closed by prayer and song.

Ruthanna Kintner, Cor.

OBITUARIES

JOHN HENRY ROESCH

Son of Gottlieb and Susanna Roesch, was one of seven children.

Born in McLeod county, Minnesota, Oct. 28, 1869, he departed this life in the Bent County hospital, at Las Animas, Colo., Dec. 16, 1951, at the age of 82 years, 1 month and 16 days.

While still quite young he moved with his parents and family to Grove county, Kansas. In early manhood he joined the German Baptist Brethren church; soon, he was elected to the deacon's office. Later he re-affirmed his covenant with the Dunkard Brethren church to which he remained faithful until death.

On Dec. 30, 1807, he was united in marriage to Katie Finkenbinder of Friend, Kansas, where they made their home until 1919 when they moved to near McClave, Colo.

To this union were bere born seven children; two daughter passed away in infancy, also one granddaughter and one great-granddaughter preceded him.

He leaves to mourn his departure his companion; three sons: Marion

of LaJunta, Melvin of Wauseon, Ohio, and Everett of McClave; two daughters: Bertha Jarboe of Grandview, Mo., and Erma Moss of Caddoa, Colo.; 17 grand-children and 14 great-grandchildren; three sisters; Katie Blickenstaff, Mary Crist and Martha Wertz all of Quinter, Kansas; and a host of other relatives and friends.

Funeral services were conducted from the McClave Dunkard Brethren Church on Dec. 19th, with Elder O. T. Jamison, of Quinter, Kans., in charge, assisted by Bro. Warren Smith. The text used was chosen by Bro. Roesch and was taken from Luke 23:27-28, "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

Burial was in the McClave cemetery.

Sent in by Sister Emery Wertz, Cor.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and the Printer.

1. Place your name at the top of the article, directly under the caption or title, and your address, post office

and state, at the end of the article.

2. Do not make sentences too long. A number of shorter sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather particular thoughts, or thoughts and their proving scripture quotations, into paragraphs and set them apart from the whole article by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words "thot for thought," "2 for two," etc.

5. Write or typewrite on one side of the paper only.

6. If a word is too long to put it all on the end of a line, carry the whole word on to the next line.

7. Use direct quotation for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Give book, chapter, and verse, "Jesus wept," John 11:35,

but do not put () around the scripture references.

8. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. Get acquainted with the Editorial Policy as passed by 1946 General Conference, (see G. C. Mins. p 3, item 15, or this issue of the Bible Monitor) and check material you send to see that it is in line with this policy.

11. The Bible Monitor is usually mailed out the Saturday nearest the date of issue. To be certain that an item is in any particular issue, your Editor should have this item by the third Monday before this date of mailing.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Con-

ference, or derogatory there-to. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

Last Sun., April—Bethel, Pa.
 Second Sat., May—Mechanicsburg, Pa.
 Third Sat., May—West Fulton, Ohio.
 Third Sat., May—Berean, Va.
 Third Sun., May—N. Lancaster County, Pa.
 Fourth Sat., May—Orion, Ohio.
 Fourth Sun., May—Shrewsbury, Pa.
 Second Sat. after General Conference—Pleasant Ridge, Ohio.
 Sat. before last Sun., August—Swallow Falls, Md.
 Last Sat., August—Midway, Ind.
 First Sun., Sept.—Vienna, Va.
 Last Sun., Sept.—Mt. Dale, Md.
 First Sat., Oct.—Plevna, Ind.
 First Sun., Oct.—Walnut Grove, Md.
 Second Sat., Oct.—Mechanicsburg, Pa.
 Third Sat., Oct.—Berean, Va.
 Third Sun., Oct.—N. Lancaster County, Pa.
 Fourth Sat., Oct.—Englewood, Ohio.
 Last Sun., Oct.—Bethel, Pa.
 First Sun., Nov.—Shrewsbury, Pa.

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 Myers, Howard E., R. 3, York, Pa., M.
 Myers, Joseph H., Glen Rock, Pa., E.
 O'Brien, Chas., R. 5, Cumberland, Md., E.
 Parker, Herbert, R. 1, West Milton, Ohio, E.
 Pease, Walter C., Quinter, Kans., M.
 Pratt, E. W., 1502 Lincoln Ave., Yakima, Wash., E.
 Reed, D. Paul, Carthage, Va., M.
 Reed, Hayes, 425 Maze Rd., Modesto, Calif., E.
 Reed, Ray, R. 1, Dallas Center, Ia., M.
 Reed, R. Q. E., Snowville, Va., E.
 Reed, W. S., R. 1, Waukee, Ia., E.
 Reinhold, Benjamin, Rheems, Pa., E.
 Replogle, George, Astoria, Ill., E.
 Rice, Joshua, R. 3, Frederick, Md., E.
 Robbins, J. P., Box 34, Potsdam, Ohio, E.
 Roesch, Marion A., 511 E. 6th St., La Junta, Colo., E.
 Roesch, Melvin, 147 Clinton St., Wauseon, Ohio, E.
 Root, Wm., 1007 Main St., Great Bend, Kans., E.
 Royer, Orville, Dallas Center, Ia., E.
 Rush, Harley, R. 1, Amboy, Ind., M.
 Schultz, Clyde, R. 4, Turlock Calif., E.
 Shank, Ray S., 216 W. Marble St., Mechanicsburg, Pa., E.
 Shelly, Emmert, R. 1, Mercersburg, Pa., E.
 Shriner, Bernie, Lumber St., Littlestown, Pa., M.
 Shumaker, L. A., Louisa, Va., M.
 Smith, Warren C., McClave, Colo., M.
 Steele, D. B., 1 S. Garfield St., Wenatchee, Wash., E.
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 Surbey, Clarence, R. 1, Amboy, Ind., M.
 Surbey, Howard J., R. 6, North Canton, Ohio, E.
 Swihart, Floyd T., R. 3, Goshen, Ind., M.
 Swihart, Roy, R. 1, Goshen, Ind., E.
 Taylor, Addison, R. 1, Buffalo Mills, Pa., E.
 Withers, E. L., Newberg, Ore., E.
 Weaver, Clayton F., Strausstown, Pa., M.
 Weaver, Paul C., R. 2, York Springs, Pa., M.
 Weimer, Elsworth, R. 5, Wabash,

Ind., E.

Wyatt, Rufus, 227 3rd St., N. E.,
Massillon, Ohio, E.

FOXES' BOOK OF MARTYRS

Chap. X cont'd.

Invasions of the Saracens

In Syria and Arabia lived the Saracens. They were a fierce and warlike people, who not only ruled over these countries, but took possession of Palestine also. Jerusalem, Bethlehem, Nazareth, and all the cities of the Holy Land fell into their hands. The Saracens were followers of the false prophet, Mohammed. They worshipped him as a god, and hated the Christians. They overran a great part of the Eastern empire, and gained many victories.

Among other cities attacked by the Saracens was Armenia, in Armenis. It was bravely defended, and the besiegers would have failed to take it, had not a deserter from within the city itself shown them a secret passage through the walls. In the assault that followed most of the inhabitants were put to the sword, but two of the officers, and forty of the

chief citizens, were carried away prisoners to Bagdad, where they were loaded with chains, and confined in a dungeon. They remained in prison for some months, without seeing any person but their jailer, and having scarcely enough food given them to maintain life. At last they were told that unless they renounced Christianity they must all die; but instead of being alarmed by this threat, and induced to abandon their faith, they denounced the false prophet, and declared that they would remain Christians to the last. This enraged their persecutors, who kept them some time longer in prison, until one of their holidays, when all of the martyrs, forty-two in number were taken out and beheaded.

The Story of Perfectus

Perfectus was a Christian who lived in Corduba, a city of southern Spain. One day while he was walking in the street, he was approached by two men from Arabia, who were Mohammedans, and who began to talk with him about their respective religions.

Perfectus replied to their questions by telling them of

the divinity of Christ, the redemption of mankind, and the principles of the Christian faith. The Arabians then asked him what he had to say of Mohammed, and pressed him to freely speak his thoughts. But Perfectus told them that his belief was not theirs, and declined at first to state his opinion. They entreated him, however, to speak his mind, declaring that they would not be offended at anything he should say. Then Perfectus, believing them sincere, and hoping this might be the favorable time for their conversion, told them that the Christians look on Mohammed as one of the false prophets foretold in the gospel, who were to seduce and deceive great numbers, to their eternal ruin. To illustrate this, he related some of the actions of his book, the Alcoran; and begged them earnestly to abandon their miserable state of unbelief, which would certainly be followed by eternal misery.

The infidels were much enraged to hear their prophet thus spoken of; they thought proper, however, to disguise their anger, but resolved not to let Perfectus escape. So,

waiting for a favorable opportunity, they seized him and hurried him away to one of their chief magistrates, and accused him of blaspheming their great prophet. Upon hearing this the judge ordered him to be put in chains and confined in prison till their yearly fast of Ramadan, during which, for forty days, they fast during the daytime and eat only at night. Perfectus, unmoved, heard the sentence, and calmly prepared for his martyrdom. At the time appointed he was led to the place of execution, where he again made a confession of his faith, declared Mohammed an impostor, and said that the Alcoran was filled with absurdities and blasphemies. In consequence of this he was ordered to be beheaded, which bloody sentence was at once carried out. His body was buried by the Christians of Corduba.

Persecutions in Various Countries, A. D. 1000-1200

Alphage of Canterbury

Alphage, archbishop of Canterbury, came of a family of good estate, living in Gloucestershire, England. His parents were Christians who carefully watched over

the education of their children. Alphage showed at an early age that he possessed an unusually bright mind, and made great progress in his favorite studies, which were the holy scriptures and the history of the church.

When Alphage reached manhood he determined to leave his father's house and enter one of the monasteries, or religious houses, in order to devote his whole time to study; so he went to live in a monastery of Benedictines, at Deerhurst, in Gloucestershire, and soon after took the habit of the order—that is, became a monk. Here he lived quietly for some time, but a length, thinking the rules of this monastery not severe enough, he left it, and took up his abode near the town of Bath.

Here his self-denying life soon became the subject of conversation, and many troubled souls came to him and begged him to teach them. Gladly consenting to do this, he bent all his energies to the work of founding a monastery for them, which he completed, with the help of his friends, who contributed money for the building. Alphage then formed his new pupils into a

community, and placed a prior over them. Having made rules for their daily life, he again retired to his cell, hoping to pass the remainder of his days in quiet.

But the bishopric of Winchester becoming vacant by the death of Ethelwold, Dunstan, archbishop of Canterbury, as primate of all England, selected Alphage to fill the place, thus making him bishop of Winchester. Alphage accepted the high office with some reluctance, but soon showed himself well able to fill it. Churches flourished in his diocese: unity was established among his clergy and people; and the management of the affairs of the church of Winchester caused the new bishop to be revered by the whole kingdom. Dunstan greatly admired and loved him, and some years later, when ill and dying, made it his prayer that Alphage might succeed him as archbishop of Canterbury. After a time this came to pass, though not till eighteen years after Dustan's death.

Soon after Alphage had become archbishop of Canterbury he went to Rome, and received high honors from pope John VIII.

The Danes Take Canterbury

After Alphage had governed the see of Cauterbury about four years, the Danes made one of their flying attacks upon the country, and king Ethelred, who then reigned, being afraid to face them, allowed them to ravage his kingdom with impunity.

During this emergency, the archbishop Alphage acted with great resolution. He went boldly to the Danes, bought the freedom of several of his friends whom they had made captives; found means to send food to others, whom he had not money enough to redeem, and even converted some of the wild men of the North who threatened them. This so offended those who remained pagans, that they determined to be revenged on him. The opportunity soon came; Edric, an English traitor, gave the Danes secret information how they might get within the walls of Canterbury, with little risk to themselves.

When the Danes began their march against the city, the richer people who had means to travel fled from it, and would have persuaded

Alphage to follow their example; but he refused to go with them, 'For,' said he, "the shepherd must not abandon his flock when the wolves are near."

While Alphage was thus nobly standing at his post, and encouraging his people, Canterbury was taken. The enemy poured into the town, killing all who opposed them and sparing none but the principal citizens who they thought it worth while to hold for ransom.

The monks tried to keep the archbishop in the church, where they hoped he might be safe. But his love for his people made him break from them, and run into the midst of the danger. Calling to the Danes, he begged that the lives of the inhabitants might be saved, and that he alone might be their victim. The barbarians then seized him, tied his hands behind his back, insulted and abused him, and forced him to look on while his church was burned and his people murdered. They then carried the archbishop away with them, and marched to attack other places. After a while the Danes grew tired of watching their captive, and proposed to him that he pur-

chase his library with money. They offered to let him go for a sum equal to \$15,000; but as Alphage had no way of getting so much money, except by taking it from the treasury of the church, he remained in the hands of his captors. At last they took him to Greenwich, and here he was brought before the Danish chieftian for a final hearing.

Death of Alphage

Fearless of his own fate, Alphage boldly stood before the savage band whose swords were still red with the blood of his countrymen, and refused to call upon either church or king for money to save his own life. Enraged and disappointed, the Danes dragged him about their camp, picking up beef bones, with which they bruised and gnashed him at every step.

Alphage bore this dreadful treatment patiently, and even prayed for the conversion of his cruel tormentors. At last one of the Danish soldiers who had been helped, when wounded, by the good archbishop, could not bear to see him suffer, and knowing that in the end his death was cer-

tain, smote him on the head with his battle-axe and thus ended his pain.

NEAD'S THEOLOGICAL WORKS

Baptism For the Remission of Sins cont'd.

The Apostle Paul in his letter to the Hebrews writes thus, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10:22. Here we learn that all who desire admission into the Church of Christ, must be actuated by a pure motive, believing firmly in the ordinary means of salvation, by having their bodies buried in baptism, the bath of regeneration. The Apostle Peter taught, that baptism saved us. "The like figure whereunto, even baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ," 1 Pet. 3:21. Here we have the type and the anti-type, the ark and baptism both appointed for sal-

vation. The ark prefigured our salvation by baptism. All that were without the ark perished, and all within the ark were saved. So all that are ingrafted into Christ by baptism are saved, while all the unbelieving and unbaptized part of the world, shall be damned. Baptism saved the soul from sin—the ark saved the bodies of Noah and his family from death. From the whole we learn, that none enjoy a present salvation, but those that are in Christ, and it is by baptism that the believer is ingrafted into Christ.

We shall produce another testimony from Peter's second letter, that baptism is for the remission of sins. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins," that is, all those sins committed before baptism. In baptism we were washed from our old sins, and made new creatures in Christ Jesus. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. 5:17.

We have evidence enough from the word of God to convince us, that baptism for the forgiveness of sins, is a gospel doctrine. That in this institution, the believer can have all his sins washed away. But how astonishing it is, that so many of our modern christians should overlook and set at nought this part of the council of God. They will not have the forgiveness of sins to be connected with baptism. It is too mean, too contemptible a thing, to be connected with salvation. They have become wiser than Christ, the Apostles or the old Fathers; and therefore, will not suffer baptism to be a means of salvation. Thus they are willing to cheat themselves and be deluded with false hopes, and mistaken grounds of comfort, and to say, Peace, peace, where there is no peace, and to deceive themselves with false marks and signs of grace.

It is the believer's privilege to meet his God and receive remission of sins, and where shall he find or meet with him, but in his own appointments, for in these only has he promises to be found. Did he say that he would meet the sinner in faith

only, and pardon his sins? No. Did he say he would meet the believer in repentance only, and pardon his sins? No. Did he say that he would pardon the believer's sin in baptism? Yes. Well, then be obedient, go and meet him in that place he has promised to be found, and you shall not be disappointed. But be sure and take the right road to baptism. Now there is but one road which brings man to that baptism, in which God has promised to pardon sin, and that is by faith and repentance. Oh, reader, I tell you a solemn truth—there is but one way to know the forgiveness of our sins—and that is in the promises of God. All the promises of God are given upon conditions. Obey the Gospel. The objector may say this man has a great deal to say on baptism—he lays a very heavy stress indeed on the institution—and passes over faith and repentance very lightly.

We answer that our object in this essay was to show the reader that baptism is for the remission of sins, and were we to treat of faith and repentance, we should lay as great a stress on those

items as we have done on baptism; for we know no difference, we have as much respect for one precept as for another, and it is certain that we have plainly declared throughout this work, that in order that the pardoning mercy of God may be obtained in baptism, man must believe and repent. If he does not believe and repent, baptism cannot save him. One reason why it is that we have chosen to discuss baptism for the remission of sins, is, because that point is disputed, yea, despised and set at naught, by thousands who profess to be Christians. Were faith and repentance to be attacked as baptism is, I should feel as much bound to defend them as I do to defend baptism. It is but of late years, in these latter days of the christian dispensation, that baptism, for the remission of sins is denied.

We shall now establish my contentions by the testimony of a number of our forefathers:

George Whitefield — On John 3:5, Vol. 4, page 355 says, "Does not this verse urge the absolute necessity of water baptism? Yes

when it may be had. But how God will deal with persons unbaptized, we cannot tell."

John Wesley—In his *Preservative*, page 146-150 says, "By baptism we enter into covenant with God; an everlasting covenant, are admitted into the church, made members of Christ, made the children of God. By water, as the means, we are regenerated or born again."

Abraham Booth—"If in baptism, then, there be an expressive emblem of perfect purification from sin, immersion must be the mode of administration; because nothing short of that represents a total washing. I may here venture to appeal to the common sense of mankind whether pouring or sprinkling a little water on the face or the whole body, be better adapted to excite the idea of an entire washing?" *Pedo baptism examined*, page 63, Newark Ed. 1805.

Confession of Saxony—

"I baptize thee; that is, I do witness that by this dipping, thy sins be washed away and that thou art now of the true God."

Luther

What is Baptism?—"Baptism is not only simple water, but it is the water that is comprehended in God's command, and connected with his word," Eph. 5:25-26; John 3:5; Luke 3:2.

Which is that Word of God?—"It is that which our blessed Saviour declares in the last chapter of Matthew: Go ye, teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

What does Baptism confer or benefit?—"It effects the forgiveness of sins, delivers from death and the devil; and confers everlasting salvation upon all, who believe it, as the words and promises of God declare." Mark 1:4; Gal. 3:26-27; Titus 3:5; Rom. 6:3-4; Eph. 5:26-27; Col. 2:12; John 3:1, 5.

Which are those words and promises of God?—"Those words of our blessed Saviour, recorded in the last chapter of Mark: He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15-16; 1 Pet. 3:21; Acts 8:37.

How can water effect such great things?—"Indeed

it is not the water that effects them, but the word of God that is with and in the water. For without the word of God the water is mere water, hence no baptism; but with the word of God it constitutes a baptism, that is, an abundant gracious water of life, and a washing of regeneration, in the Holy Ghost: as Paul says Titus 3, 'According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.'

What does such Baptizing with water signify? — "It signifies that the old man in us is to be drowned by daily sorrow and repentance, and die with all sins and evil lusts; so that daily there may come forth, and arise a new man, for ever living before God in righteousness and purity." 1 Pet. 3:20; 1 Cor. 10:2; Gal. 5:24; Col. 3:5-10; Rom. 6:12.

Where is this written? — Paul saith in Rom. 6:4, "We are buried with him by baptism into death; that like as

Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Luther continues, "Now since God hath caused his holy Gospel to go forth, he acts with us in a two-fold way. First, externally; and second, internally. Externally he acts with us by the verbal word of the Gospel and by visible signs, as in baptism and the sacrament. Internally he acts with us by the Holy Ghost, faith, and other gifts. But all this in such order, that the outward means must precede, and the inward must arise through the outward, and succeed them; for thus he has concluded not to give to any person these internal things but by the externals; for he will give to none the spirit nor faith, but by the external word and sign which he instituted for that purpose, as he says, Luke 16, 'Let them hear Moses and the prophets.' Hence Paul also calls baptism a washing of regeneration, in which God pours out his spirit abundantly." — Dr. Helmuth, in his treatise on Martin Luther, page 285.

THE WORD OF GOD

If you have turned from sin, and where possible, made restitution, forget it. Don't carry miserable memories further. Worshippers once purged should have no more consciousness of sins.—Heb. 10:2.

MY JUDGING

Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.—Rom. 14:10.

SENTENCE SERMONS

I am not to judge anyone, save one alone, myself. I can know myself very poorly, and yet I can know myself better than I know anyone else. I can know myself well enough to be ashamed to judge anyone else! Read Romans 14.

If God's light is shining on you, it will be sure to be seen by somebody who is traveling in the dark.

Noah built the ark without an ocean to swim it in. Such faith will triumph over every

difficulty and master every situation.

Wouldn't this old world be better
If the folks we meet would say,
"I know something good about you,"
And then treat us just this way?

Wouldn't it be fine and dandy,
If the handclasp, warm and true,
Carried with it this assurance:
"I know something good about
you?"

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
That folks bother to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about
me!

I know something good about you!

NOT UNDERSTOOD

Not understood—we gather false
impressions

And hold them closer as the years
go by,

Till virtues often seem to us trans-
gressions;

And thus men rise and fall and live
and die

Not understood.

Not understood. How many hearts
are aching

For lack of sympathy? Ah! day
by day,

So many cheerless, lonely hearts
are breaking?

How many noble spirits pass away—
Not understood?

O God, that men would see a little
clearer,

Or judge less harshly when they
cannot see;

O God, that men would draw a little
nearer

To one another—they'd be nearer
Thee

And understood.

Selected, Martha Frantz.

I know that my Redeemer lives—
What joy the blest assurance gives!
He lives, he lives, who once was
dead;

He lives, my everlasting Head!

He lives to bless me with his love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need.

He lives, and grants me daily
breath;

He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives to bring me safely there.

He lives, all glory to his name!
He lives, my Saviour, still the same;
What joy the blest assurance gives,
I know that my Redeemer lives!

DEVOTIONAL LESSONS FOR FEBRUARY 1952

Theme: Trust in God

Memory verse, Psa. 37:3, "Trust
in the Lord, and do good; so shalt
thou dwell in the land, and verily
thou shalt be fed."

Fri. 1—Psa. 3.

Sat. 2—Psa. 4.

Memory verse, Psa. 37:5, "Commit
thy way unto the Lord; trust also
in him; and he shall bring it to
pass."

Sun. 3—Psa. 7.

Mon. 4—Psa. 20.

Tues. 5—Psa. 31:1-18.

Wed. 6—Psa. 37:1-11.

Thurs. 7—Psa. 41.

Fri. 8—Psa. 46.

Sat. 9—Psa. 51:1-14.

Memory verse, Prov. 3:5, "Trust
in the Lord with all thine heart;
and lean not unto thine own un-
derstanding."

Sun. 10—II Cor. 1:1-12.

Mon. 11—II Cor. 2:1-12.

Tues. 12—Luke 18:9-15.

Wed. 13—Luke 18:18-28.

Thurs. 14—Luke 18:35-43.

Fri. 15—Luke 19:1-11.

Sat. 16—Luke 21:1-15.

Memory verse, I Tim. 4:10, "For
therefore we both labour and suf-
fer reproach, because we trust in
the living God, who is the Savior of
all men, specially of those that be-
lieve."

Sun. 17—I Tim. 6:6-21.

Mon. 18—II Tim. 1:8-18.

Tues. 19—II Tim. 2:1-16.

Wed. 20—II Tim. 4:1-9.

Thurs. 21—Titus 2.

Fri. 22—Hebrews 2.

Sat. 23—Hebrews 4.

Memory verse, Prov. 29:25, "The
fear of man bringeth a snare: but
whoso putteth his trust in the
Lord shall be safe."

Sun. 24—Prov. 1:24-33.

Mon. 25—Prov. 3:5-21.

Tues. 26—Isa. 1:1-12.

Wed. 27—Isa. 12.

Thurs. 28—Isa. 31.

Fri. 29—Isa. 57:13-21.

BIBLE MONITOR

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February 15, 1952

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE MISSION OF JESUS

"For the Son of man is come to seek and to save that which was lost," Luke 19:10. How thankful we can be that God was so concerned about us. He not only sent Him to seek and save us. method of reconciliation to our Heavenly Father, because of the many sins and lack of reverent thankfulness to our Creator; but He sent Him to seek and save us.

"For He shall save His people from their sins," Matt. 1:21. This is a definite fact of which we cannot be sufficiently thankful for. Our fore-fathers have committed many sins and offenses toward God, but we have also been very disobedient unto the Divine commands even though we live in an enlightened age and are blessed with the understanding of His Holy Bible.

This scripture gives definite assurance to His people. Are we of His people, if not, what excuse do we have? Actually we have an exalted, extremely honored opportunity, on which we do not place enough esteem nor enough longing and hope for. We take salvation too lightly as a common thing, and do not devote enough time, meditation and labor toward its ends.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," Matt. 5:17. Without the understanding of God's Word we might think, like many of even God's followers did, that Jesus came disobeying and destroying the teachings in the law. Christ came to fulfil and it is very beautiful as we read His Holy Word and picture how well all things worked out and our

Lord and Savior was the one spoken of by the prophets hundred of years before, that was to come to deliver His people from Sin. God's fulfilled plans will contain multitudes of people, of all nations and kindreds and tongues, who have washed their robes and made them white in the blood of the Lamb. Are we doing our best to fulfill God's law and be one of these or are we using our talents and abilities to destroy the law and gratify the flesh?

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20: 26-28. Do we desire to help and serve others? Man strives much and at great cost to become ruler and chief in various ways among men; how much effort do we use to serve others? Christ suffered and gave His life as a servant, obedient unto God and a sacrifice for our sins. Many laws are made in the lands of the earth, to enable people to work together and serve one another for the good of all. Many laws are made in the church, to direct and urge its members to properly serve one another and worship God according to His Divine directions. Do we serve God and the church because we love to please and thank Him? Or because we are afraid not to or because we want to please one another?

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," Isa. 53:4-5. Do we believe all this? If not we might as well, eat drink and be merry as the flesh goes because we are going the way of all sinful flesh. He bore the afflictions that God permitted and he bore our sins why? For our soul's salvation, that our sins might be lifted, that God would accept His shedding of blood for our sins. With His stripes ours are healed and by His resurrection we have the hope of our resurrection. How much suffering will we endure before we

will deny Him? How much effort, how much time, and how much sacrifice will we make to carry out His Holy Word?

Many so-called Christian people do not have time to go to church anymore, we do not want to miss Sunday's work—no that day is double-time. We cannot go to church on Sunday evening because we must rest, so we will be able to work more on Monday. We must have a little recreation so we were out on Saturday night and did not get our Sunday school lesson studied. Sunday is just a day to fix the car and catch up on the odd jobs around the home. We have ample scripture to convince us that we should be a plain people, who appear, dress, talk and deal in humility and as the church advises rather than like the world does. As the followers of Christ, how much ridicule, how much scorn, how much injustice can we stand? Are we able to give our life rather than sacrifice the principles of the New Testament?

I was reading a very interesting article on natural failures in life, of races, contests and even careers;

which emphasizes this thought, the majority of failures came after the most of the race or career was over and near the goal or end, the person under consideration gave up for some reason or another. I wonder if this is not largely true in the Christian race also? "Be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10.

YOUTH AND OLD AGE

Joseph P. Robbins

Eccles. 12:1, "Remember now thy Creator in the days of thy youth."

Psa.. 92:14, "They shall still bring forth fruit in old age; they shall be fat and flourishing."

Youth is the springtime of life, the time of looking forward to the future. The time when we begin to plan for the future. The time when we are the most anxious for the day to come when we can become, as we used to say, our own boss. Time seemed to go so slow and we could hardly wait for that time to come.

Youth is also the time when we are the most un-

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Moward J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

settled. The time when we are the less satisfied with our surroundings, always wanting something different. We are at a time when we think that father and mother are too strict with us and that we do not have the privilege of doing the things we want to do, as we please.

Youth is the time when we rebel against our parents, and disobey them. We cause them many a heart-ache, sorrow, disappointment, and thus bring our parents to a premature grave. Youth is the time when we should form the

very best of habits. The time when we should avoid and shun every appearance of evil. A time when we should learn to read the Bible and commit to memory as much of it as possible.

Youth is the time when we ought to cultivate the spirit of kindness, love and loveliness. We should learn to be considerate about others and their rights and their privileges. There is no better time for us to learn to be men and women than in our youthful days, so may God bless our youth of today.

Old Age—(looking back).

Old age is the time we can both look backward and also look forward, as we look backward we can see many mistakes we have made, for which we have many regrets. Some of the things we have done in our past years have brought us many a heart-ache. While other things we have done has brought us a great amount of joy and happiness.

I shall never forget the day, in the year of 1894, in the month of July, when I gave my heart to the Lord Jesus Christ and was baptized. It was a wonderful and a most glorious experi-

ence of my life, in the years that are past and gone. We could go on and on, but we are not to look back too much, but to look forward.

(Looking Forward)—

So now as we look forward to old age, we want to do like the apostle Paul, when he said forgetting those things that are behind and reaching forth unto those which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus.

So as we are coming to the close of life's short day, we are looking for the time when we can shuffle off this tenement of clay and take our departure to be with the Lord. We are endeavoring to meet the demand of the Lord Jesus when he said, be ye also ready for in such an hour as ye think not the Son of man cometh. The Psalmist said in Psa. 92:12-4, "The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruits in old age: they shall be fat and flourishing."

Even in our old age we can still bear the fruits of righteousness. We never get too old but that we can do something for the Lord. We can speak up and tell the old story of Jesus and His love and of His atoning blood which can wash away every stain of sin from our souls and make us whiter than snow. We are still willing to be used of the Lord as long as we are able to ge about.

Some of the most beautiful lives we have seen, are of those who have come down to old age and are still serving and praising the Lord, and are witing for the time for the Lord to call them to come up higher.

Now may God bless not only the old and aged, whose life's work is about to come to a close and they lay down their mantle. May it fall upon the shoulders of the young and rising generation, who will gladly take up the work and carry it on so that good can and will bless them with the strength to carry on to the end of their life.

Potsdam, Ohio.

REJOICE

D. K. Marks

"Rejoice in the Lord al-

ways: and again I say re- again, he gave them meat to
joice," Phil. 4:4. These are eat, they all rejoiced and be-
the words of the apostle lieved in God. Paul left the
Paul, who had founded the city but the church increased
church at Philippi. in numbers.

When Paul and Silas came Paul met trouble and per-
to Philippi on the Sabbath secution. What then? "Not-
day, they went out of the withstanding, every way,
city, by the side of the river, whether in pretence, or in
where there was a little truth, Christ is preached;
prayer meeting, a woman and I therein do rejoice, yea,
named Lydia, her house- and will rejoice," Phil. 1:18.
hold and a few other women Paul rejoiced in the growth
were there. Paul preached of the church, in their love,
Jesus unto them. Lydia and in their faithfulness, in the
her household, resolved to spread of the gospel and in
follow Jesus and they were prayer. "That your rejoic-
baptized. Paul cast out an ing may be more abundant
evil spirit of a young girl. in Jesus Christ for me by my
Paul and Silas were taken to coming to you again," Phil.
the magistrates, they were 1:26. Paul was in prison at
beaten with many stripes, Rome when he wrote to the
then put in prison and their Philippian church, he had a
feet fastened in the stocks. longing to be with them
At midnight Paul and Silas again. "Wherefore, my be-
prayed and sang praises to loved, as ye have always
God, they rejoiced. Sudden- obeyed, not in my presence
ly there was a great earth only, but now much more in
quake, the prison doors my absence, work out your
opened; everyones' bands own salvation with fear and
were loosed. The keeper of trembling," Phil. 2:12.
the prison asked what must A great, good and im-
I do to be saved? Paul portant work is required to
taught him of Jesus, he took work out our own salvation.
Paul and Silas in his house, Why fear and tremble? God
he washed their stripes with sees and records the work,
water, Paul spake the word it is good or evil, right or
of the Lord to his household, wrong, faithful or unfaith-
they were all baptized, they ful. Joy in work makes it
came into the jailor's house easy, pleasant and a success,

while looking forward to a great reward, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain," Phil. 2:15-16. "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe,"

Phil. 3:1. It is safe to rejoice in the Lord and the way of salvation. Paul gives the history of his life, he was a descendant of the tribe of Benjamin, circumcised the eighth day, an Hebrew of the Hebrews, a Pharisee taught and educated by Gamaliel, one of the greatest Jewish teachers. Paul would not glory in the flesh, he would count all, those things as loss or waste, Paul learned the life of Jesus from the beginning to the end. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13-14.

"Rejoiceth not in iniquity but rejoiceth in the truth," 1 Cor. 13:6. Rejoicing in sin, pride and evil is forbidden. "Go to now, ye that say, to-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away, for that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil," Jas. 4:12-16. "Rejoicing in hope: patient in tribulation, continuing instant in prayer," Rom. 12:12. "Rejoice evermore," 1 Thess. 5:16.

"But Christ as a son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end," Heb. 3:6. "When Jesus was here in this world, he said the harvest is great but the labourers are few. Jesus sent seventy of his dis-

ciples two and two into the and guide them. The Holy cities to heal the sick and Ghost came and filled them, preach that the kingdom of Peter preached repentance God is come nigh you. When and baptism, three thousand they returned to Jesus, they souls were added to the rejoiced that the devils were church, the church in-subject unto them through creased; this was a time of the name of Jesus. Jesus rejoicing. It was a time of said rejoice not that the evil sorrow for the enemies of spirits are subject unto you Jesus to hear the name and but rejoice that your names work of Jesus. The Priests are written in Heaven. and Sadduces came and laid

In that hour Jesus rejoiced hands on Peter and John and in spirit, and said, I thank put them in prison till the thee, O Father, Lord of next day. They were taken heaven and earth, that thou from prison and placed in hast hid these things from the midst of the Jews' the wise and prudent, and council, they witnessed for hast revealed them unto Jesus. The Jewish council babes: even so, Father; for commanded Peter and John so it seemed good in thy not to speak in the name of sight, Luke 10:21. Jesus re-Jesus to any man. They-joiced that the poor, meek, were sent away, they came humble people could be his to the church, they had faithful followers and final-prayer, they healed the sick-ly live and reign in heaven. and preached Jesus again. Jesus told his disciples that The high priest and his com-pany put them in prison he would leave them for a again, at night the angel of little while and come to them the Lord opened the prison again, they were filled with doors and brought them out sorrow. The world rejoiced and the angel said, go stand when they had put Jesus to and speak in the temple of death. After Jesus arose all the life-work of Jesus. In and came to his disciples the morning Peter and John they rejoiced that he was entered in the temple and alive and taught them again. taught in the temple. The

Before Jesus ascended up high priest sent the officers into Heaven, he told them to to bring Peter and John, go to Jerusalem and wait for they found the prison doors the Holy Ghost to fill them

locked but Peter and John were not there. Later they learned that Peter and John were in the temple, they told the officers to bring them to the council. Peter and John came, they were asked why they did not stop teaching Jesus and have filled Jerusalem with the doctrine of Jesus. Peter said we ought to obey God rather than men. They were beaten and commanded not to speak in the name of Jesus. Peter and John left the council rejoicing that they were counted worthy to suffer shame for Jesus' name.

Peter and John went from house to house and in the temple teaching Jesus. King Herod put Peter in prison, guarded and bound with chains, at night the angel of the Lord took Peter out of prison, he came to the house where many had gathered together in prayer for him. Peter knocked and knocked, they opened the door and let him in, they rejoiced that he was out of prison. Peter left Jerusalem and went to Caesarea, next he went to the house of Cornelius and taught of Jesus and the way to heaven, they were converted. Rejoicing is a command, we should rejoice for the unspeakable gift of God, Jesus born in this world. He taught how we should live to enter the kingdom of Heaven. Rejoice in that He died on the cross to save us from sin, the grave was unsealed and empty. Rejoice in the resurrection, that he lived and taught his disciples again, that he ascended up into Heaven, for the coming of the Holy Spirit to guide and lead the faithful. "Rejoice that mansions are prepared in Heaven. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trying of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ," 1 Pet. 1:6. Rejoicing in Peter's life increased till it became unspeakable and full of glory.

York, Pa.

CHURCH GOVERNMENT

J. F. Marks

I believe this is a subject of great importance, for much of the so-called church

government, in our day, is to be blameless and responsible for their leadership. I am very much interested and They have a very great responsibility resting upon as determined by General them. Some day they will Conference. It is my desire be held accountable for their that our conference rules be work. For, all must appear carried out in all congrega- at the judgment seat of tions. It is the duty of every Christ and give a strict account of the deeds done in member to live true to our the body. God will bring church rules. They are based upon the saving every work into judgment. Gospel of Christ, which is Those who are called to essential to our soul's salvation church leadership and are true and faithful in their

work, deserve praise and honor. A great reward awaits the true followers of Christ. A woe is pronounced upon those who do not live a righteous life. Corruption in church government is causing some non-professing people to be content in their position, as I have heard expressions to this end. Many church leaders are responsible for the failure of true christian life and falling from the faith of the Gospel in many denominations. We know of denominations who have laid aside rules concerning the plain simple life and other things. Some people who are living in contrast with these changed rulings have expressed regret to me about the condition of many of

Concerning church government, the greatest responsibility rests upon the presiding elder. It is his duty to watch over the flock. He may depend upon other officials for aid in the work, in church government is that the weak may be strengthened, laboring for the upbuilding and growth of the church. No one has the right to declare a member out of the church without the authority or consent of the church. A right of defense should never be denied because of the many false rumors in our day.

Church government should be conducted in a way that it shows forth justice to all in every respect. During past years most of us have known of corruption in church government. Church leaders are

of their members. Some plain people are deceived through talk about the rules of the Dunkard Brethren church. It does not approve of the up to date fashions of pride.

True leadership is only that which is approved of God, through Christ. Sad to know, in our day, that there are church leaders who are very untrue. Some who stand in the pulpit are spreading words of untruth instead of the truth of the Gospel. To him who preaches any other gospel except that of the Lord Jesus Christ, let him be accursed. No church can be a bright and shining light in the world and have corruption in government. It takes true church leaders to have true government. They need wisdom from above and this can be received only through His word.

James says the characteristics of pure wisdom from above are full of mercy and good fruits without partiality and hypocrisy. Sometime ago, while I was at a place where work is being done for the public, I heard the foreman say, I will not show partiality because it makes ill feelings. I have often

dealt with this person and believe his words to be true.

Recently I was asked if I believe everything I hear. I have learned long ago that hearing and knowing about something is different. It is very unwise to persecute others without knowing if charges of the offenses are correct. I hear of corruption in government politics in this evil day. Surely all true christians oppose corruption in church government.

Rd. 1, Felton, Pa.

DUNKARD PRINCIPLE— WHAT IS IT?

F. B. Surgey

Part I

In this article we aim to give a few answers to the subject-question above, along the line of history. Later we may treat it from a few other angles. We fear that in the present age, young people are apt to be interested in their school activities, and parents in their rushing business activities to the extent that they never have taught the children church history, and thus perhaps neither children nor parents

have ever read church history. This results in ignorance of some facts necessary to create interest in and love for the church.

Quite frequently we hear the statement "That is not Dunkard." This proves the fact that people think, see, know, and do differently, yet we are all to be of one accord and one mind. Ignorance may be one cause for these conditions that give occasion for such statements.

No doubt many in the church, especially young people, do not know what our church name "Dunkard" means, nor how we came to get it. Again many do not seem to realize the reputation the name once carried with it, through the faith, attitudes, and practices of the early Dunkards. If we could realize this asset and, as a church now, live worthily of this asset, today we should be, indeed, a happy people.

Our name "Dunkard" originated in Germany. There the German words Tunker or Taufer were used. Later in America the American form Dunkard became the common usage. We were given these names, and ac-

cepted them as a matter of fact, because of our practice of dipping under water in baptism. Tunk or Dunk means dip, and Tauf is German for baptize. Our first legal adopted name in America was German Baptist Brethren church. The General Conference of 1908 changed the name to Church of The Brethren. In 1926 our branch of the Dunkards organized under the name Dunkard Brethren Church, Inc.

The faith and practice of the Dunkards grew out of the Pietistic movement following the Reformation led by Martin Luther in the sixteenth century. In 1708 at Schwarzenan, Germany, eight souls, after having studied the Scriptures and pledged themselves to follow wherever it led and at whatever cost, organized themselves with Alexander Mack as the leader and thus began the Dunkard history.

In faith and practice these Dunkards were an humble, honest, conscientious and Bible reading people. They were zealous in their religion and, like the early Apostolic church, put first things first. Persecution soon drove them to seek refuge in America,

Peter Becker leading the first group here in 1719. In 1728 Alexander Mack and others came also. Here in America they held their same faith. They had family altars, and taught their children obedience and respect for the church. Their word was said by others to be as good as their note. They returned borrowed articles promptly and in good shape. They gave good measure in business transactions. They charged no exorbitant prices, and in many cases no interest at all for money loaned to others. We remember on one occasion some fifty-five or more years ago that a brother went to his neighbor to buy some wheat. The neighbor brother said he did not want to sell any now, the price was too high. When urged to sell by the poorer brother because of his dire need of flour and feed, the neighbor said, "I will give you the wheat and when the price comes down, you can pay me."

These old Dunkards had a conscience that would not allow them to do anything questionable. They were hospitable to strangers, and prompt and regular in their church attendance. They

talked their faith to their neighbors, and through deeds of kindness and service soon won the favor of many, and thus built up churches in the new communities into which they moved.

We still regard with respect the name of Alexander Mack, and appreciate our church ancestors, and still sing "Faith of Our Fathers," but how does our present history compare with these early forefathers' history? How much "Dunkardism" do we have? How much are we preserving, in our youth, for the coming generations?

West Milton, Ohio.

A REQUEST

Needmore, Pa.

Dear Editor:

I am sending this request that the brethren may know my condition. I am confined in the house partly with a heart condition. Doctors say I have done my last day's work. God only knows how long I may be permitted to stay here. I beg the prayers of the brethren and sisters, not that my days may be lengthened, but that I may live, while I am still permitted to stay here, that when I leave this world, that I may have a clear conscience void of offence toward God and man. I am 71 years past, also if any of you dear brethren have any religious literature which you wish to dispose of I would appreciate it.

A brother in Christ.

Thornton Mellott.

WHAT DOTTH THE LORD THY GOD REQUIRE OF THEE

Thornton Mellott

A personal question, What doth the Lord require of me? The Lord said unto Moses, "Now Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all of his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command you this day for thy good," Deut. 10:12-13.

In Micah 6:8, the prophet shows us saying, "Oh man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Now the question is, did they obey the commands of these prophets? Did they walk humbly, or did they lift themselves up in pride? Did they love mercy? Did they keep his statutes? Did they walk in the fear of the Lord their God? To these questions we say no. They broke His commandments, they

lifted themselves up in pride, they failed to keep His statutes, they failed to show mercy one toward another, therefore God was displeased with them. He asked them many times to return unto Him and He would return unto them.

We find at one time where Christ wept over his children, "Oh Jerusalem, Jerusalem, thou killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate," Matt. 23:37-38.

"Woe unto you, lawyers (preachers, teachers) you have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in you hindered," Luke 11:52.

What does the Lord thy God require of us? He requires the same of us as He did of those just mentioned. Are we keeping His commandments as He told us? Christ told us, if you love me you will keep my commandments, He also said whoso saith you love me and keepeth not my commandments

is a liar," Rev. 22:14-15.

Brethren, sisters, friends and children; do you not think Christ requires the same of us today as He did 1900 years ago? We are told in God's Word, that His words are forever settled in heaven. He is an unchangeable God, the same today and forever. Deut. 4:2, Joshua said, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Also in Rev. 22:18, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. If any man take away from the words of the book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things that are written in this book."

We find it does not pay or will not pay, to add to or take from the true Word of God. We find there are many deceivers doing this very thing, it is required of us to watch, that we may not be deceived by false preachers and teachers. Jas. 1:26, "If any man among you seem to be re-

ligious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." We need not be deceived if we only look around us, it is not hard to tell a false preacher or teacher.

Matt. 24:24, Christ tells us, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in so much that, if it were possible; they shall deceive the very elect." 2 Cor. 11:13-14, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel: for satan himself is transformed into an angel of light." It would be no great thing if satan's ministers also be transformed as ministers of righteousness. Do we have such preachers today? They just preach to suit the people to get great numbers.

Numbers do not necessarily count with God, Christ said fear not little flock, for it is your Father's good pleasure to give you the kingdom. Christ says they teach for doctrine the commandments of men. Paul told Timothy to preach the word for the time will come when they will not endure

sound doctrine, turning the word of God into fables. There are not many today who want to hear sound doctrine. Paul told the Galatian Brethren, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven; preach any other gospel unto you than that which we have preached unto, let him be accursed," Gal. 1:6-8. The question is what doth the Lord require of us?

Just a short time before he left His disciples to ascend up into heaven, he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," Matt. 28:19-20. Teach them to do what, do as they please, no, no; teach them to observe all that is required in God's Word, not a part but all. I have heard preachers preach a good plain sermon, condemn the

styles and fashions of the world, and with all their preaching they have almost as many styles as they have members. Some preachers say they will preach and teach plainness, and if the members will not obey it, that is their fault.

We are required to keep the church pure and clean. Can we, according to the true Word of God, fellowship a disobedient brother or sister? Paul says he strives, "To present you holy and unblamable and unreprouvable in his sight," Col. 1:22. He also tells us in I Cor. 5, to put out from among yourselves that wicked person. Christ tells us, Let him be as a heathen man or a Publican. A Publican is a sinner, he is not a brother any more, what would you call a preacher as illustrated in the last paragraph? I hope we do not have any such in the Dunkard Brethren church. If we have, I must call him a deceiver and a hypocrite. May God keep us all that we may not be deceived by false preachers, but we always do all the things that the Lord our God requires of us, is my prayer.

Needmore, Pa.

NEWS ITEMS

RENEWALS

We appreciate the way renewals and new subscriptions are coming in. Your mailing slips will not be changed for at least another month.

We urge all, who have not already brought their subscriptions up to date, that you do so at once so our records and mailing addresses may be all correct when we revise the Mailing List.

We also appreciate your response to the request for more material. Keep it coming from month to month. Constructive criticism and advice for improvements in the Bible Monitor are welcome at any time.

Editor.

CORRECTIONS ON "THE DUTIES OF A DISCIPLE OF CHRIST"

In Jan. 1st issue on page seven, in referring to John 21, reference is made using the words, "We have the record of that period of the waiting disciples, while Christ was in the tomb, when they went fishing."

This statement is wrong as the passage will show, by reading the narrative. It was the night before he came to the disciples, in the morning of his third appearance to His disciples after His resurrection, on the Sea of Tiberias.

Also on the same page reference is made to "their nets breaking at the multitude of fishes." This was

a confusion of mind with the time on Lake "Gennesaret," as recorded in Luke 5:6.

I am very sorry for these errors.
Wm. Root.

McCLAVE, COLO.

We met in council Saturday afternoon, Dec. 15th, with our elder, Bro. Harry Andrews, in charge.

We elected officers for the coming year with very little changes being made. Bro. Andrews was re-elected elder in charge for another year.

We decided to have our spring lovefeast April 19-20.

Bro. Andrews brought us the message on Sunday morning.

Rozella Kasza.

NEWBERG, ORE.

The Newberg church met in regular quarterly council Dec. 30th with Elder E. L. Withers presiding. Meeting opened by singing No. 451 in Hymnal, reading John 10 and prayer by Elder Galen Harlacher. The minutes of last meeting were read.

The election of officers for the coming year resulted as follows: Elder, Galen Harlacher; clerk, Elsie Harlacher; treasurer, Galen Harlacher; trustee, D. H. Withers; cor. and Monitor agent, Ida J. Myers, assist., Alice Litfin; janitor, W. E. Myers; ass't., Galen Harlacher; S. S. Supt., W. E. Myers; ass't., Galen Litfin; sec., Doyle Litfin; chorister, Alice Litfin; ass't. Galen Harlacher.

It was decided to hold a series of meetings in the spring about

Easter time, the exact date to be set later. Since our last report one young siser gave her heart to the Lord and was received into the church by baptism.

Ida J. Myers, Cor.

CERES, CALIF.

Bro. Dale Jamison from Quinter, Kansas, began a revival meeting at Ceres on Dec. 2nd and continued for two weeks. During this time one young girl gave her heart to the Lord and was baptized. We should all be strengthened in the faith by Bro. Jamison's messages.

We had the privilege of all surrounding the Lord's table on Saturday evening with Bro. Jamison officiated. We were very happy to have Bro. Harlacher from Oregon and Bro. Pratt from Washington, at the table with us. They stayed over and were with us on Sunday.

We don't have too large an attendance, so we really appreciate it when visiting brethren and sisters come.

On Sunday afternoon Bro. Bashor and Bro. Hayes Reed were put into the eldership. May our prayers be with them that they may do the Lord's will in all things.

Doris Byfield, Cor.

GOSHEN, IND.

On Friday evening, Dec. 7th, the Goshen church held its quarterly council. Hymn number 477 was sung and 1 Thess. 5 was read. Bro. Gunderman took charge of the business.

It was necessary first to select a church clerk to fill the unexpired

time of Bro. Dallas Sigler, deceased. Bro. Ben Kesler, Jr., was chosen. Two letters were granted to Bro. and Sister Earl Brubaker, who moved to the Plevana congregation. Some unfinished business was disposed of and the officers for the ensuing year were chosen as follows: S. S. Supt., Bro. Albert Pletcher, Bro. J. W. Priser, ass't.; S. S. sec., Sister Verda Carpenter, Sister Barbara Kay Swihart, ass't.; chorister for S. S., Sister Maxine Swihart, with Sister Clara Swihart as her ass't.; chorister for church, Sister Clara Gunderman, Sister Maurine Carpenter, ass't.; Bro. Albert Pletcher was chosen trustee; Bro. J. W. Priser was re-elected church treasurer; Sister Maxine Swihart re-elected to take charge of flower fund; Bro. Harry Gunderman re-elected elder; and the writer re-elected Monitor agent and correspondent.

The flower fund and treasurer's reports were read and accepted.

The meeting was closed by a hymn and prayer.

Sister Maurine Carpenter,
Shipshewana, Ind.

ENGLEWOOD, OHIO

The Englewood congregation met on Saturday evening, Dec. 29, for the election of church and Sunday school officers.

Bro. J. P. Robbins had charge of the opening devotions. Elder Lawrence Kreider then took charge of the services.

Bro. Kreider was chosen Elder for another year. Church trustee, Bro. Ezra Beery; treasurer, Bro. Ben Klepinger; clerk, Bro. Paul Blocker; Monitor agent and correspond-

ent, Sister Sylvia Parker; Sunday school supt., Bro. Harold Frantz, ass't., Bro. Wm. Heisey; sec., Sister Maxine Surbey, ass't., Sister Annabelle Shearer; teachers: Brethren's class, Bro. Herbert Parker, ass't., Bro. Ezra Beery; Sister's class, Bro. Ben Klepinger, ass't., Bro. Harry Van Dyke; Young Married People's class, Bro. Paul Blocker, ass't., Bro. Wm. Beery; Primary class, Sister Ruth Frantz, ass't., Sister Dorothy Beery; Beginners class, Sister Miriam Beery, ass't., Sister Zora Montgomery.

It was also decided to have our revival meetings the last two weeks of August.

May God bless us as we go forward in the New Year, to work unitedly, for the advancement of the church.

Ivene Diehl, Cor.,
R. 1, New Lebanon, O.

OBITUARIES

ZELPHA WITHERS

Daughter of David M. and Hettie Snider, was born near Shidler, Delaware county, Ind., June 17, 1879, and departed this life Nov. 26, 1951, at Brooks, Ore., in the Brooks nursing home, aged 72 years, 5 months and 9 days. She was baptized in the Brethren church at an early age, later transferring her membership to the Dunkard Brethren church.

She was married to D. H. Withers in Macdoel, Calif., March 8, 1908. To this union were born six children, one son and one daughter

preceding her in death. She leaves to mourn her departure her husband, three sons and one daughter, six grandchildren, six brothers and two sisters.

Services at the Chapel of Roses, Newberg, Ore., E. A. Trietch officiating. Interment the Friends cemetery.

RACHEL SPRANKEL BELTZ

Daughter of Elder and Mrs. Samuel Sprankel, was born in Stark Co., Ohio, Dec. 25, 1865. She spent all but one year of her entire life, on the farm known as the Samuel Sprankel farm near Massillon, Ohio.

In late years she had heart trouble and cataracts were forming on both her eyes. It was her sincere desire and daily prayer, that if the Lord saw fit to spare her daughter to care for her, that she would not live to be a burden to loved ones and that God would call her home before she lost her sight completely. God was wonderfully kind and good in granting these and many other blessings to her.

On Friday, Nov. 11, 1951, she had a sudden heart attack and departed this life toward evening to be with the Jesus she loved, served and had been faithful to these many long years. Her mind was clear all day Friday, except for about half an hour before she closed her eyes peacefully.

She was an ardent reader of the Bible Monitor, up until the past year, when her sight became so dim she could hardly see to read or write; yet she was always grateful and thanked God that she could be up and around and able to go to church. Being at services the Sun-

day before her death. She was an energetic wife and mother during the problems and duties of these many years. Her patience, tolerance, kindness and understanding will long be remembered by those she loved.

She was baptized into the Church of The Brethren Sept. 24, 1896, by the late Elder Henry Young. On March 16, 1899, she was united in marriage to Aaron Beltz. To this union was born one daughter, Ruth. In 1926 she and her husband and daughter transferred their membership to the Dunkard Brethren church. Bro. Beltz preceded her in death, April 20, 1935.

She is survived by one daughter of the home, and many distant relatives and friends which she made during these nearly 86 years.

Funeral services were conducted by Eld. Howard Surbey, Bro. Henry Besse and Bro. Paul Myers from the Arnold-Lynch Funeral home in Massillon. Interment in the Mudbrook cemetery.

We shall meet, but we shall miss her,

There will be one vacant chair;
We shall linger to caress her,

When we breathe our evening prayer.

Ruth Beltz Baker.

JONELL MARIE THRONE

Youngest daughter of John and Nina Throne, was born Nov. 28, 1948, and for three years, one month and nine days, she lived to cheer and bless their home. It was early in the afternoon of Jan. 6, 1952, that she quietly passed away at the University hospital in Ann Arbor, Mich.

As soon as she was old enough to realize, it was her fondest desire to attend Sunday school.

At the age of nine months her mother was stricken with polio and she was placed in the care of Carl and Anna Stockburger.

During the several weeks that she was with them she won her way into their hearts and they loved her as their own.

It was while Jonell's mother was recently in the hospital, at the time of the birth of her infant brother, that she was again placed in the Stockburger home and it was there she was stricken seriously ill.

During the last days before her passing the Stockburgers tenderly nursed and cared for her and did all humanly possible to ease her suffering. On Jan. 3, we were called to the home to pray that if it was God's will He would heal her body of this affliction. She was then taken to the hospital and we were soon to learn that her healing was not God's will but rather He took this gem for His kingdom.

Besides her parents, she leaves two sisters, Karen, aged six, and Shirley, aged four; infant brother, Gale; grandparents, Mr. and Mrs. Harve Throne; and Clinton Ledyard of Alvordton, Ohio, and a host of other relatives and friends, who thank God for this precious jewel that was such a blessing in the short years that she lived, and hope to meet her again, where there is no sickness or sorrow or farewells.

Rev. Harold L. Frye.

Out in God's beautiful garden so rare,
A wonderful rosebush stood,
And from this rosebush so gleam-

ing and bright
 Four tiny rosebuds grew.
 This rosebush that stod in God's
 garden so fair,
 Were father and mother dear,
 And the tiny buds that grew out
 there
 Was God's gift to a happy pair.
 But then one day, we knew not why
 God, in His wonderful way
 Reached out His hand and took a
 bud
 To put in His large bouquet.
 This little bud, Jonell, was you,
 You didn't have long to stay,
 But Oh! how you brightened our
 hearts while here
 How much we can not say,
 It makes us grieve and our hearts
 are sad,
 Because we will miss you so.
 But we'll put our trust in God above
 For we know He will help us thru,
 Yet we realize 'twas God above
 Who loaned you to us down here.
 So God, we're giving her back to
 you,
 To keep in your tender care,
 Until our labors and toils are o'er
 And we'll be reunited up there.

Poem written by a aunt, Mrs.
 Bertha Hicks.

PROTESTANTS

Russell Holl

When the Protestant Reformation came in the sixteenth century, did it discontinue this alliance of church and state? No! Roman Catholic writers call it, not a reformation, but a "rebellion." Judged by the

facts, it was more a rebellion against the Roman pontiff than a true reformation. The great religious explosion was touched off when a priest, Martin Luther, posted his ninety-five theses on the church door at Wittenburg, Germany, at noon of Oct. 31, 1517. From his revolt there developed not only the Lutheran church, but also the many other sects of the Protestant movement. The spiritual authority of the pope over a large part of Christendom was now broken.

Many independent-minded persons took courage to establish religious organizations of their own, generally around some personal leader. As time went on many came into existence. Baptists, Reformed, Methodists, Disciples, Seventh Day Adventists, Mennonites, Quakers, Church of God, Nazarene, Mormons and hundred of others. To put down this rebellion against the papacy, the inquisition was pushed more than ever. From larger Protestant groups new sects broke off and generally suffered persecution from the parent organization. The land of America became the haven for many who were

suffering religious persecution.

In this land many new sects arose, especially in the nineteenth century, so in the year 1951 there were listed in the United States about 265 sects or religions. This acted as a great divisive force. They could not all stand for true Christianity. The Apostle Paul asked: Is Christ divided? No; but Christendom today is a great religious confusion and disunity. It is another Babylon or Babel, 1 Cor. 1:13, 27, 28. That the Protestant movement was more a rebellion against the religious supremacy of the pope than a real reformation and a return to primitive Christianity is manifest from this fact: These new religious systems carried away with them the fundamental religious teachings of the mother organization; for example, the celebration of "Christmas" or "Mass for Christ"; Easter; Lent; the division of the people into a titled, paid clergy, and the laity the idolizing of heroes religious, political, military, and athletic, and many other things of Babylonish religion.

Though independent of the

pope, Protestants were only partial in their religious renovation and sought to keep their respectability with this world. They upheld the clashing political states by taking up murderous weapons and taking part in mortal combat, and made themselves the handmaids of the state, obeying man rather than God. To justify themselves they declared they would "convert" the worldly system to Christ.

This was no true reformation, neither was it a return to primitive Christianity.

The early Christians refused to hold political office or worship the state. When Christendom's religious systems, Catholic and Protestant, meddle in political affairs of the world, allying themselves with the state and fighting its controversies, it is outright spiritual adultery, harlotry! Based on their claims of being the "bride" of Christ, they have committed spiritual fornication by unscriptural and unholy alliances with the political state and by friendship with this world of which Satan the Devil is the god. "Ye adulterers and adulteresses, know ye not that the friendship of the

world is enmity with God?" Whosoever therefore will be a friend of the world is the enemy of God. Not in heathendom, but in the heart of Christendom was where World War I began in 1914. Had they sided with God's kingdom, the rightful government of earth, the war would never have flamed into a world conflict, with its distress that is with us to this day. The actions of the religious systems during both World wars—one and two, prove without a doubt, Christendom has rejected God's kingdom.

R. 1, Louisville, Ohio.

IMAGINATION

When you get to know a fellow,
 Know his joys and know his cares,
 When you've come to understand him
 And the burdens that he bears;
 When you've learned the fight he's making
 And the troubles in his way,
 Then you find that he is different
 Than you thought him yesterday.
 You find his faults are trivial and
 There is not so much to blame
 In the brother that you jeered at
 When you only knew his name.
 You are quick to see the blemish
 In the distant neighbor's style,
 You can point to all his errors
 And may sneer at him the while,
 And your prejudices fatten
 And you hates more violent grow

As you talk about the failures
 Of the man you do not know.
 But when drawn a little closer
 And your hands and shoulders touch
 You find the traits you hated
 Really don't amount to much.
 When you get to know a fellow,
 Know his every mood and whim,
 You begin to find the texture
 Of the splendid side of him,
 You begin to understand him
 And you cease to scoff and sneer,
 For with understanding
 Always prejudices disappear.
 You begin to find his virtues
 And his faults you cease to tell,
 For you seldom hate a fellow
 When you know him very well.
 Selected by Martha I. Harman.

BE TRUE

Thou must be true thyself
 If thou the truth wouldst teach,
 Thy soul must overflow it thou
 Another's soul wouldst reach!
 It needs the overflow of heart
 To give the eyes full speech.
 Think truly and thy thoughts
 Shall the world's famine feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

IF GOD FORGOT

If God forgot the world for just one day,
 Then little children would not laugh and play;
 Birds would not in the woodlands sing,
 And roses would not beautify the spring.
 No gentle showers throughout the

summer long,
 No autumn field to cheer the heart
 with song,
 No rising sun, no moon to give its
 light.
 No placid lake reflect the stars of
 night,
 No friend to help us on the toil-
 some road,
 No one to help us bear the heavy
 load.
 No light to shine upon the pilgrim
 way,
 No one to care, or wipe the tear
 away.
 No listening ear to hear the lost one
 call,
 No eye to see the righteous battler
 fall.
 No balm of Gilead to dull the
 throbbing pain,
 No one to comfort and the heart
 sustain.
 Millions would die in unforgiven
 sin,
 With none to bring the lost and
 straying in,
 Yea, this great universe would melt
 away,
 If God forgot the world for just one
 day.

Sel. by Sarah Roesch.

HOME DEVOTION TEXTS FOR MARCH

Peace of God

Memory verse, Psa. 4:8, "I will
 both lay me down in peace, and
 sleep; for thou, Lord, only makest
 me dwell in safety."

Sat. 1—Psa. 23.

Memory verse, Psa. 29:11, "The
 Lord will give strength unto his
 people; the Lord will bless his
 people with peace."

Sun. 2—Gen. 41:14-25.

Mon. 3—Num. 6:22-27.

Tues. 4—Num. 25:10-13.

Wed. 5—I Sam. 25:1-10.

Thurs. 6—Job. 5:17-27.

Fri. 7—Lev. 26:3-14.

Sat. 8—Psa. 119:161-169.

Memory verse, John 14:27, "Peace
 I leave with you, my peace I give
 unto you: not as the world giveth,
 give I unto you. Let not your heart
 be troubled, neither let it be afraid."

Sun. 9—John 14:20-31.

Mon. 10—John 16:23-33.

Tues. 11—Rom. 1:1-13.

Wed. 12—Rom. 5:1-17.

Thurs. 13—Rom. 8:1-15.

Fri. 14—Rom. 14:5-20.

Sat. 15—Rom. 15:1-14.

Memory verse, Phil. 4:7, "And the
 peace of God, which passeth all
 understanding, shall keep your
 heart and minds through Christ
 Jesus."

Sun. 16—Phil. 4:1-10.

Mon. 17—Phil. 4:10-23.

Tues. 18—Col. 1:1-16.

Wed. 19—Col. 1:16-29.

Thurs. 20—Col. 3:12-13.

Fri. 21—I Thess. 1.

Sat. 22—I Thess. 5:9-23.

Memory verse, II Thess. 3:16,
 "Now the Lord of peace himself
 give you peace always by all means.
 The Lord be with you all.

Sun. 23—Eph. 1:1-13.

Mon. 24—Eph. 2:8-19.

Tues. 25—Eph. 4:1-11.

Wed. 26—I Tim. 1:1-12.

Thurs. 27—I Peter 3:1-13.

Fri. 28—I Peter 5:1-14.

Sat. 29—II Peter 3:8-13.

Memory verse, Col. 3:15, and let
 the peace of God rule in your
 hearts, to the which also ye are
 called in one body; and be ye
 thankful."

Sun. 30—Isa. 26:1-12.

Mon. 31—Isa. 48:16-22.

BIBLE MONITOR

Vol. XXX

March 1, 1952

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIANITY

The history of God's people for almost 4,000 years is referred to as, a school-master for His people in the New Testament. The history of christianity for almost 2,000 years should be a school-master for those of our day. Numerous volumes have been written on various phases and creeds of these 2,000 years of christianity. Almost unbelievable numbers of the cruelist of brutalities have been carried on in numerous places in these 2,000 years of christianity. Great christian progress has been made in some ways, in some places over the earth. How much real christian progress is being made at the present time?

We do not know how many of our readers have been seriously following the printing, from issue to

issue, of selections from, Foxe's Book of Christian Martyrs? These selections were chosen for several reasons, the main one to show what men have been willing to endure and suffer for their convictions and the reward; Christ our Savior, eternal resurrection and a home in heaven?

So far in these selections we have covered a little over 1000 years of christianity. It has largely been a series of accounts of the conflict of the followers of christianity and their trials as opposed Pagans and heathens. As you have learned, at times the powers of the countries were with christianity and even compelled it upon its subjects. At other times the power of the law hunted out the christians with even more determination than wild animals are hunted. At times one country made war

against another because of unhuman suffering being christianity. brought upon christians

From now on our selections reach a different aspect from right within christianity itself.

On this subject we find in christian history. One some enlightening and almost astonishing statistics. group has almost full control of christianity, has grown wealthy, lazy as far as carrying the gospel principles forth, and very corrupt both morally and spiritually. 500 years after Christ there was estimated to be only 15 million christians on the earth. 1000 A. D. they estimate 50 million christians. This group has become well organized with its head at 1600 A. D. they estimate Rome and so far, has easily 125 million christians. So put down all who did not christianity had more than fully obey it or who put up doubled even during these any protest to any of its 600 years of the cruelits persecution called "The Dark plans or teachings. ages."

However the state of corruption and lack of christian zeal has grown so bad that opposition and unrest is about to demand reformation. Thus persecution and martyrdom, in its most cruel form, is about to spring up right within christianity. The most astonishing statistics are yet to follow. Some of you, who have been reading these articles seriously, have wondered every opportunity to preach and teach their religion. from whence the source of all this persecution. So far, Christianity had not only apparently at least, the more than doubled during trials of christianity have the dark ages, but new denominations were ready to originated from the pagans burst forth all over the but from the year 1000 on world. As a result estimates the picture is quite different. at 1800 A. D. were 200 million, by 1840 300 million, 1885 From about the year 1000 to 460 million, Abbott—History 1600 A. D. we will see some of the most cruel and most

of Christianity. No doubt by our date nearly one billion.

Now we want to draw a few practical conclusions. Christianity has brought many important christian improvements in life. Perhaps the greatest is the elevation of womanhood from a mere slave to an elevated plane in life. Christianity has developed printing, reading and understanding to a level where almost no one has any excuse to be ignorant of God's Word. Christianity has developed medicine, science and national understanding to a high plane of civilization and education for the masses of humanity.

However, we dare not conclude this article without pointing out several serious shortcomings of professed christianity. First and foremost christianity has, to a large extent gotten away from its founder Christ and the principles and teachings that He taught. Christianity is failing to "Fear God and keep His commandments" and also to "Love our neighbors as ourselves."

Thus christianity has made great strides but may yet lose its goal—to save

souls for Christ and eternity. Christianity has disputed among itself so much that it is divided upon into about 400 denominations. What does this mean to us? One religious leader said that each denomination is so weak that it cannot outlast this century with all the trials ahead of it. He does predict some strong surviving unit or perhaps units. But what will they practice and believe? If the religious divisions unite will it be true Christianity? Will we maintain our faith, our convictions and be a true obedient follower of Christ? How much presecution can we endure? Will we recant or give our lives for the true teachings of Christ? "When the Son of man cometh, will he find faith on the earth?" Luke 18:8.

THE DOCTRINE OF SIN

Joseph P. Robbins

A. What is sin?

1. Sin is a lack of, or transgression of, the will of God.

2. Sin is choosing the lower in the face of the higher.

3. Sin is missing the mark

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or purpose for which man has been created.

4. Sin is personal wrong doing in its relation to God.

5. Sin is separation from God.

6. Sin is the misplacement or misuse of an intrinsic good.

7. Sin is self centeredness, the choice of self or one's own will.

B. The nature of sin.

1. Sin is deceiving, Luke 15:17, The Prodigal son.

2. Sin is something to be served, Rom. 6:13-18.

3. Sin holds in bondage, Heb. 2:15.

4. Sin has wages, Rom. 6:23, "For the wage of sin is death."

5. Sin has pleasures, Heb. 11:25.

6. Sin is lack of faith in God.

7. Sin is failure to do good.

8. Sin is progressive in nature, read James 1:13-15.

9. Sin is common to all, read Rom. 3:23.

10. Sin is of the devil, I Jno. 3:8, "For the devil sinneth."

C. The type of sin.

1. Sin is of commission, Gal. 5:19-21.

2. Sin is by omission, Matt. 25:45, Jas. 4:17.

3. Sin of disposition.

4. Sin of desire, Matt. 5:17-48.

5. Willful sins, Heb. 10:26.

6. Sin of weakness, Rom. 7:15-20.

7. Sin of ignorance, Luke 12:48, I Tim. 1:12-14.

D. Against whom can we sin?

1. All sin is against God, Rom. 3:23.

2. We can sin against ourselves, (by permitting those things that prevent us from being our best).

3. We can sin against our fellowmen.

4. We can sin against

nature.

5. We can sin against the church.

E. The Results of Sin.

1. Sin brings guilt and weakness before God, one's self and our fellowmen.

2. Sin brings suffering and punishment, Luke 16: 19:31.

3. Sin results in alienation and separation from God.

4. Sin brings self destruction: (a) of the conscience, (b) of the spiritual life.

F. How can we Recognize Sin?

1. Through the scriptures.

2. Through the work of the Holy Spirit.

3. Through the laws of society.

4. Through our conscience.

5. Through the church.

6. Through experience.

Potsdam, Ohio,

P. O. Box 34.

JUDGE NOT OTHERS

Charlie M. Kintner

"For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey

not the gospel of God?" I Peter 4:17. God's people must judge themselves by the word of God and discern between good and evil.

"But let a man examine himself, and so let him eat of that bread and drink of that cup," I Cor. 11:28. "Examine yourselves whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemn'd with the world," I Cor. 11:31-32. The Lord is very just and reasonable to his people, to give us the privilege to judge ourselves by his word, but if we neglect to obey the word and do not correct our mistakes by the word it will condemn us at the judgement day.

"Therefore the ungodly shall not stand in the day of judgment, nor sinners in the congregation of the righteous," Psal. 1:5. The ungodly may live what appears to be clean and upright christian lives but do not live the godly life and they will not stand the test in the

day of judgment. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. 7:21-23.

"It is a fearful thing to fall into the hands of the living God." Heb. 10:31. Without being prepared by conviction, repentance, conversion and baptism.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," Heb. 12:22-23. "It is joy to the just to do judgment, but destruction shall be to the workers of iniquity," Prov. 21:15. "He

ment and preserveth the way of his saints," Prov. 2:8. "The Lord shall judge the people: judge me, O Lord according to my righteousness, and according to mine integrity that is in me," Psa. 7:8. "For the Lord is our judge, the Lord is our law-giver, the Lord is our king, He will save us," Isa. 33:22. "I put on righteousness, and it clothed me: my judgment was a robe and a diadem," Job 29:14. "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: The word that I have spoken, the same shall judge him in the last day," John 12:47-48.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. 4:8. There will be but few that will love to greet him when he comes to the earth again, will he find faith on the earth when he comes? Yes, but very little as compared with the number of people. "Ye shall

know them by their fruits. have praise of God," 1 Cor. 4:5.
Do men gather grapes of thorns, or figs of thistles?"
Matt. 7:16.

We may know the works of others whether they are right or wrong, but pray for them that the Lord will help them to correct their mistakes, for it is not for us to judge any one, only by the word of God.

"For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them," Isa. 61:8: "Are ye not then partial in yourselves and are become judges of evil thoughts? For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment," James 2:4-3.

"Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again," Matt. 7:1-2. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man

"Therefore thou art inexcusable O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Who will render to every man according to his deeds," Rom. 2:1, 3-6.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," Rom. 5:18. "But he that is spiritual judgeth all things, yet he himself is judged of no man," 1 Cor. 2:15.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14:13.

Greentown, Ind.

LIVING A CHRISTIAN LIFE

James Blackwell

Endeavoring to live a christian life must first begin in the home and from there to the place dedicated to God, where assemblages take place for the purpose of spiritual growth. That the soul may become acquainted with God through the study of His most Holy Word. If properly applied it gives glory to God. Evil in our minds, in its least degree, disturbs a peaceful mind.

One neighbor who has an evil disposition can cause much disturbance. In communities, in states and in a nation, where people have no respect for the rights of others, as to personal possessions and who have not an honest form of business will result in much confusion. We should pray much for this world's spiritual needs. One of the duties of a christian is to be interested in the salvation of the souls of others. Christ gave His entire life for lost souls. Also, He suffered that awful death through the act of wicked men. He was num-

bered with the transgressors, He bore the sins of many and He made intercession for transgressors.

Though we use every available wish in our own reach, we will leave this life much indebted to God and our beloved Savior. When in the true spirit of God's service, there is an overflowing of joy which cannot be impeded. Even the little birds look up toward the God of Heaven in singing their melody, to Him who gives them their every need of life.

I have now in mind an individual who I know, who said he had spent most of his 60 years away from God but recently is now giving his life as a servant of our Lord and Savior. He said he never knew there was as much happiness in the christian life. This fact has been demonstrated many times in true repentance.

We read in Luke 10, where a certain lawyer put Jesus to test, as to knowledge of the law relative to eternal life, of what was required to obtain this eternal life? Jesus answered unto him, "What is written in the law? How readest thou?" The lawyer being well versed in

the law and the comandments said, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind and thy neighbor as thyself," Luke 10:27.

Christ commented him, "Thou hast answered right: this do, and thou shalt live."

We find the lawyer was not yet fully satisfied but asked, "Who is my neighbor." Jesus related to him the account, of the man that was wounded, robbed and

left to die while on the way to Jericho. People passed by, the first a Priest, the foremost of God's trustworth servants, who looked upon him and passed by on the other side. Should he not be classed as a hypocrite? Next came a Levite, the priests assistant in care of Holy and sacred things, but he proved to be another untrustworthy servant. Then along came a Samaritan, the least expected to help spiritually or temporally, he gave the wounded man every assistance in which he was in need of. He put him on his own beast and took him to an Inn. He paid for his care and told the keeper if there were any other charges, he would pay them when he

came again.

Jesus, wanting the lawyer to answer his own question asked him, which of these three was his neighbor. "The one who showed him mercy," the very ones that were supposed to represent God passed by on the other side. A friend who pretends is more dangerous than a real known enemy. I often think of myself, while endeavoring to live a christian life, wherein have I passed by on the other side?

In everyone in whom God has put the breath of life, there also is instilled a talent which is for the development of the soul. That development is getting acquainted with God's Holy Book, wherein is all truth, by learning His commandments and practicing them in our daily life.

Have we paused for thought as to how many of the 24 hours of each day we give to God? There is much spoken of in the Old and New testaments of assembling together. Think of the time our Lord gave to the spreading of God's Word and of all those whom God chose that His Word might be known to all nations. The world today is in just as

much need of God's Holy Word. It seems to me we are more interested in satisfying the desires of the flesh than of developing the spirit. Abundance of love to each of you and never failing desire that all may meet in eternity with God.

Quinter, Kans.

DUNKARD PRINCIPLE WHAT IS IT?

F. B. Surbey

Part II

The early church fathers in Germany studied the scriptures and found, that the church then in power, or the churches then recognized by the governments, did not practice all the teachings of the Bible and the practices of the early apostolic church. These early Dunkard fathers therefore incorporated into their practice the seven cardinal church ordinances that still distinguish the Dunkard church from most other churches.

These seven are: 1. Baptism by trine immersion for the remission of sins, Matt. 28:19; Acts 2:38; Matt. 3:13-17. 2. Laying on of hands, Acts 6:6; Acts 13:3.

3. Feet washing, Jno. 13:4:15. 4. The Lord's Supper, a meal with a sop, in the evening. John 13:1-4; John 13:21-30. 5. The Communion in the evening after supper. 1 Cor. 11:23-26; Luke 22:19-20. 6. The Salutation of the Holy Kiss. Rom. 16:16; 1 Cor. 16:20. 7. The Anointing Service, Jas. 5:13-15.

These seven ordinances are Bible doctrines and also ceremonies to be performed by the church. We give only a few of the Scripture references to them. As clearly as they are taught in the New Testament it seems strange that so many denominations would omit them. It also seems unbelievable that some who have once practiced them would drop them. Another sad condition is that some who have practiced them for many years, still do not know where the Scriptural teaching is found and hence are not able to give an answer for the hope that lies within them.

Some of the other Bible doctrines taught and practiced by the Dunkards, that are not practiced by most of the other denominations are the following: 1. The prayer veil or head covering for the sisters, 1 Cor. 11:1-16. 2.

Non-resistance, Matt. 5: 21-22; Matt. 5:39, 44. 3. Non-secrecy, John 18:20; II Cor. 6:14-16. 4. Non-lawing, I Cor. 6:17. 5. Non-swearing, Matt. 5: 33:37; Jas 5:12. 6. Non-divorcement, Matt. 5:31-32; Matt. 19:8-9. 7. Non-conformity to the world, Rom. 12:2; I Pet. 2:9; I Pet. 4:3-4. 8. Non-attendance at questionable places of amusement, Jan. 4:4; John 17:15; I Thess. 5:22.

Both the above groups of ordinances and doctrines should not only be committed by the ministry, but we especially urge our young people to memorize them because it will help them to hand down to the next generation our distinctive faith. Then too, if we were properly instructed when they entered the church, they will remember that the latter group is a part of our baptismal covenant. These, together with: the teaching against gross sins, politics, the use of tobacco and alcoholic liquors, the teaching on adjusting offences as given in Matt. 18, if kept in memory, will serve as the phylacteries of old, to keep us in the strait path which leads to our desired goal.

For the ministry, each one of these fifteen teachings mentioned, we believe, will still make good sermon texts for the present confused world and churches. Whether we have many or few in our congregations or denominations, are we true Dunkards if we drop or disobey these Bible doctrines? More to follow on the Doctrinal phase.

West Milton, Ohio.

NEWS ITEMS

TO WHOM IT MAY CONCERN

My new address is "Strausstown, Pa." Paul C. Weaver, treasurer of first District.

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren met in quarterly council, Dec. 31 at 7:00 p. m. Song No. 236 was sung after which D. K. Marks read Eph. 4:1-17 and led in prayer. Our elder then took charge.

The Sunday school and church treasurers' reports were read and accepted. This being the last of the year, the main business of this meeting was to elect officers for the new year. Supt., Bro. John Stine; secretary, Bro. Jacob Ness; treasurer, Bro. Norman Myers. York: Supt., Bro. Chas. Marks; sec. Bro. Daniel Marks, Jr.; treas., Bro. Fred Hingst. With their assistants,

teachers were chosen for the different classes.

An evangelist was chosen to hold our revival meeting next fall at the York house of which will be announced later.

The minutes were read and accepted. We then sang hymn 200 and J. H. Myers led in a closing prayer.

Sister Stump, Cor.

BETHEL, PA.

We, the Bethel congregation, met in our quarterly council, Saturday evening, Jan. 12, at 7:30 o'clock with our elder, David Ebling, presiding. We sang hymns No. 471 and 727 after which the meeting was opened by Bro. Henry Kegerreis. Bro. Kegerreis read Eph. 5:21-32, and led in an earnest petition for the work of the church.

We had our yearly election of Sunday school officers which is as follows:

S. S. Supt. James Keggereis, ass't., Paul C. Weaver; Adult class teacher, Clayton F. Weaver, ass't., Paul C. Weaver; Intermediate class, Geo. Longenecker, ass't., Geo. Berkenstaff; Primary class, David Ebling, ass't., Lloyd Reed; librarians, Verling Wolfe and Harold Kegerreis; sextons, Clarence Wolfe, Verling Wolfe and Harold Kegerreis; Monitor agent, Ted Snyder, cor., Sara Weaver; auditor for a two year term, Ted Snyder.

We had a very nice meeting, everything being said and done in a quiet manner. We are starting another year in the work of the Lord, and it should be a part of that work to pray daily, for grace and wisdom to live out our days, as

our Heavenly Father would have us.
Sara Weaver, Cor.

TANEYTOWN, MD.

Walnut Grove Dunkard Brethren met Jan. 12, 1952, at 2 p.m. for our regular council meeting. The meeting was opened by Bro. Bernie Shriner reading Rom. 8, hymn No. 262, and prayer, after which our elder, Bro. Henry Demuth gave a good admonition, and moderated the meeting. All business was taken care of in a christian manner. Not much business came before the church. The election of new officers for the coming year resulted in all officers being re-elected. Also elected our delegates for District meeting. We decided to hold a series of meetings in September, and elected an evangelist, which will be announced later. As a closing hymn we sang No. 13.

Donald Ecker and family visited here, preaching for us on Sunday, Dec. 23. We are few in number, and glad for anyone coming in to worship with us.

May we all strive for the unity of the faith.

M. Ella Ecker, Cor.

OBITUARIES

JESSIE DEMUTH

Miss Jessie Demuth, daughter of the late John E. and Mary (Latshaw) Demuth, was born June 22, 1885 and departed this life Nov. 21,

1951 at the age of 66 years. The place of her birth and departing being Waynesboro, Pa.

Sister Demuth did not suffer a prolonged illness. Taken ill just a week before the time of parting and then critically ill on Tuesday, Nov. 20. On the day of her departure she was admitted to the Waynesboro hospital and death came shortly after, due to a heart attack. She was a charter member of the Dunkard Brethren church of Waynesboro.

Those surviving, as closest relatives are the following cousins: Mrs. Mary Hull, Henry Demuth, both of Waynesboro, Pa.; Mrs. Henry Miller, Mechanicsburg, Pa.; Mrs. Florence Seavers, Hershey, Pa.; Mrs. Henry Irvin, Palmyra, Pa.; Mrs. Donald Strohn, Inglewood, N. J.; Mrs. Irvin Ruppert, Hellan, Pa.; Mrs. Naomi Clark, Wheaton, Ill.; John Demuth, Carlisle, Pa.

Funeral services were conducted on Saturday, Nov. 24 from the Dunkard Brethren church. Those in charge of the services were Bro. David Ebling and Bro. Emmert Shelley. Her remains were laid to rest in Burns Hill cemetery on the out-skirts of Waynesboro.

HARVEY S. GIBBLE

Harvey S. Gible passed away Jan. 15, 1952, at the home of his parents, Rufus and Katie Gible. He was born Oct. 10, 1939.

Funeral services were held Saturday, Jan. 19, 1952, at 2:00 p. m. at the Schucker Funeral home. Interment in Friestown cemetery. He is survived by his parents, Rufus and Katie Gible; four brothers, Russell, Ray, Rufus Jr., and Jay;

two sisters, June and Rita Gible. Sara E. Weaver, Cor.

JAMES H. BUCHMOYER

Bro. James Buchmoyer, Richland, Pa., of the Friestown congregation, passed away Dec. 12, 1951, aged 75 years, 7 months and 19 days. Funeral services were held Dec. 16, 1951, at 2:00 p. m., in charge of Bro. James Kegerreis and Bro. Ammon Keller, of Lititz, assisting.

James Buchmoyer was married to Ira Smith at Jonestown, Pa., 1896. Forty years ago he was baptized into the Brethren church and in 1933 he was received into the Dunkard Brethren church. He was a farmer and saddler for most of his life. He was preceded in death by his wife, who died July 21, 1927.

Bro. Buchmoyer is survived by four daughters, three sons, 15 grandchildren, two step-sisters and three-step brothers.

He will be missed very much at church services. Always being in his place when his health permitted.

Sara E. Weaver, Cor.

IRA J. ERB

Ira J. Erb was born Sept. 29, 1865, at Lone Tree, Iowa, and passed away January 16, 1952, at his home in Des Moines, Iowa. He was baptized into the Church of the Brethren on July 22, 1888, and affiliated with the Dunkard Brethren church in 1927.

He was married to Millie Clouse on Dec. 14, 1890. Four children were born to them. A son, Charlie,

and a daughter, Susie Fiscel, preceded him in death. His widow and two daughters, Mattie Ott of Ames, and Blanche Long of Des Moines, survive; also, six grandchildren and four great grandchildren, and one sister, Lizzie Benner, of Panora, Iowa.

People Liked Him

People liked him, not because

He was rich or known to fame;
He had never won applause
As a star in any game.
His was not a brilliant style,
His was not a forceful way,
But he had a gentle smile
And a kindly word to say.

Never arrogant or proud,

On he went with manner mild;
Never quarrelsome or loud,
Just as simple as a child;
Honest, patient, brave and true;
Thus he lived from day to day.
Doing what he found to do
In a cheerful sort of way.

Wasn't one to boast of gold,
Or belittled it with sneers;
Didn't change from hot to cold,
Kept his friends throughout the
years;

Sort of man you like to meet,
Any time or any place;
There was always something sweet
And refreshing in his face.

Sort of man you'd like to be;
Balanced well and truly square;
Patient in adversity,
Generous when his skies were
fair;

Never lied to friend or foe,
Never rash in word or deed,
Quick to come and slow to go
In a neighbor's time of need.

Never rose to wealth or fame,

Simply lived, and simply died;
But the passing of his name
Leaves a sorrow, far and wide,
Not for glory he'd attained,
Not for what he had of wealth,
Nor e'en the friends that he had
gained,
But for what he was himself.

Funeral services were held at the Highland Funeral home on Jan. 13, with S. L. Shanton, pastor of the Church of The Brethren, Des Moines, in charge. Assisted by a Dunkard Brethren minister of Dallas Center, Iowa. Burial was in the Church of The Brethren cemetery, Panora, Iowa.

Orville J. Royer.

MUSICAL INSTRUMENTS IN WORSHIP

We have been asked to give a write-up of the use of instruments of music in worship, which we now attempt, not that it will have any beneficial influence on those that use them in this way, but that we may strengthen the faith of those who believe it wrong to so use them.

Those who so use them, cite us to the fact that David so used them. Then it is assumed that what David did was right. Therefore it is right to so use them. This argument, if it may be called such, proves too much, and so proves nothing. On this

theory we could prove it right to have concubines. David had them. II Sam. 5:13; 15:16. Furthermore David danced.

What David did was right. David danced to his music on instruments. Therefore, on this reasoning, we may dance to music on instruments. II Sam. 6:14-16. Why not have concubines and dance if David is to be our example? We must remember God permits many things he doesn't approve. But we know he did disapprove of musical instruments in worship and so informs us through his prophet. Amos 6:1-5. David was a good man in many respects, but did some very bad things, which God did not approve.

Jubal who invented the harp and organ, was a descendant of Cain, and his father Lamech was a polygamist, Gen. 4:16-21.

David, like some of our day, was a fine musician, and they like him, think it fine to use instruments in the worship of God.

It seems natural when one has some rare accomplishment or thinks he has, to seek some way to make a display of it. Then too, in

David's case, he boasts of making his own instruments, II Chron. 23:5. These instruments were ordained by David and their use in worship commanded by him, II Chron. 35:15; Ezra 3:10. And even though God had approved David's course in this case, it could not therefore, be any argument for the use of instruments in worship now to those who look to Jesus as the author and finisher of their faith.

Had Jesus or his apostles used instruments in worship, it would be all right to use them unless they had forbidden it. It may be said "Jesus did not forbid their use." Neither did he forbid taking concubines and dancing to the music of instruments; but who thinks either is right now? As we view the case, Jesus told us what he wanted us to do, and what he did not want us to do, he left unsaid, or told us not to do it. So to be justified in their use it devolves upon those who use them to show Jesus or the apostles used them and commanded us to use them, and we know this can not be done.

Jesus often worshiped in the synagogues and while he preached, read, taught and

prayed yet nothing is said about him or even the Jews using musical instruments on such occasions. In fact no instrument ever saved a soul nor ever will; and persons who go to church to be entertained by the instrument do not go to hear the Gospel. And if we can not worship God without the lifeless, spiritless instrument, it is questionable if our worship will not be too lifeless and spiritless to be acceptable with it.

We are taught to "sing with the spirit and with the understanding." This we can do. But to play the instrument with the spirit when it has none, is nowhere intimated in the Gospel, and of course, the instrument has no more understanding than it has spirit.

And Paul exhorts as follows; "speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord," Eph. 5:19. Here we are told what to do and how to do it. What we are not to do, play the instrument is left unsaid. Just how we could speak to ourselves in psalms, hymns and spiritual songs on an in-

strument, or sing and make melody in our hearts on an instrument remains to be shown. It never has been done.

Again we are exhorted, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Col. 3:16. This can be done by our God-given instrument, the human voice, but not on any man-made machine. The psalms may be set to music, as in David's time, and sung without an instrument. Hymns and spiritual songs as we now know them were not in use in David's time. Hymns were in use in Jesus' time and so it is said "they sang a hymn and went out" at the close of service in the night of betrayal.

It has been said, the original of the word "psalm" in the two quotations above, indicates they are to be played on an instrument. This is a mistake. It only intimates they may be or were when in use played on instruments. Nothing whatever to indicate we are to play them on instruments, but we are told to sing them, which we could do if set to music as hymns are.

Furthermore, the instrument tends to destroy congregational singing, a part of the worship in which any may engage. And the worship and the worshipers are the most spiritual, where the music, the singing is conducted in such way that all feel free to "join in." Choir singing, orchestras, cantatas and instruments may serve to entertain, but they have no place in the heart of a soul that is yearning to "worship God in spirit and in truth." When a soul is approaching death, expecting soon to leave this world, a song or a prayer is the only thing that will console and comfort.

No one, perhaps, likes good music for entertainment better than the writer, but when it comes to the worship of God let the soul speak out its praise and adoration through the human voice, the God given means by which to praise and adore and honor and glorify him.

Besides the instrument tends to encourage emulation and envy, pride and extravagance. Instead of a modest little organ to aid in setting the tune it must be

a fine piano, equal in style and price to the best, or especially to the neighbor's across the way. So that the supposed need of the thing is lost sight of in the inordinate desire to excel the other fellow, and the result is, every conceivable means and scheme is resorted to to accomplish the end, and much money is extravagantly wasted to gratify emulation, envy, and pride.

The people known as Brethren from their organization in Germany in 1708, have all the while, until about 30 years ago, stood opposed to instruments in worship. But on the advent of colleges amongst them they seem to have become wiser (?) than the forefathers and ignored Conference rulings until now almost every conceivable excuse is offered for their use. This along with other innovations figured in the separation of the Dunkard Brethren in 1926 from the church, and a reorganization in which the instrument is excluded.

The following extracts are appended for preservation and to show what great men think of instruments in worship.

Instrumental Music in Worship

"The general introduction of instrumental music can certainly not be assigned to an earlier date than the fifth century. . . . The first organ is believed to have been used in church service in the thirteenth century. . . . The early reformers when they come out of Rome, removed them as monuments of idolatry." McClintock and Strong's Encyclopedia.

The custom of organ accompaniment did not become general until the eighteenth century. . . . At first the organ only accompanied the singing . . . for a few lines and then stopped."—Schaff-Herzog Encyclopedia.

"Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize."—Thomas Aquinas, Roman Catholic, 1250.

"It is to be observed that the church did not use organs in Thomas' time; whence, even to this day, the Church of Rome does not use them in the Pope's presence. . . . Musical instruments are not to be suffered in the ecclesiastical offices

we meet together to perform for the sake of receiving internal instruction from God." Cajetan, learned Catholic Cardinal, sixteenth century.

"I have no objection to instruments being in our chapels, provided they are neither heard nor seen."—

"Musical instruments . . . would be no more suitable than the burning of incense . . . and the restoration of the other shadows of the law."—John Calvin.

"I am an old man and an old minister, and I here declare that I never knew them to be productive of any good in the worship of God; and I have reason to believe they are productive of much evil. Music, as a science, I esteem and admire: but instrumental music in the house of God I abominate and abhor. . . . I register my protest against all such corruptions in the worship of the Author of Christianity."—Adam Clarke, Methodist Commentator.

"Sing unto him. This is the sweetest and best music. . . . We might as well pray by machinery as praise by it."—Charles H. Spurgeon.

Requested reprint from Aug. 1, 1929 Bible Monitor. Harry L. Junkins.

TEACHER'S PERSONAL PREPARATION

Teacher, do you realize that the response of your Sunday school class is usually a accurate gauge of your mastery of the lesson? It is an impossibility to get more out of your class than you put into it. Your service to your class is on display before the entire school. The class record is a permanent testimony of your consecration to your task. Paul summarized the obligation of the teacher in Rom. 12:7 as one of complete consecration of his talents to the ministry of teaching. "Let him wait on teaching," is the general thought.

The successful teacher discovers that an adequate lesson preparation has its solution primarily in self-preparation. Far too often teachers bewail their situation and pity themselves that they have such an ill-behaved class, when the trouble many times resolves itself to the fact that the teacher has not tried diligently enough to meet the problem in his class. The majority of teachers fail through a lack of self-preparation. There must be a response to the lesson in each

phase of the teacher's personality—if the scholars are to be influenced for God.

1. There should be a definite challenge to the will.

Teacher, do you have a systematic study pattern? Saturday night or Sunday morning is a miserable time to "cram" for the lesson. The teacher who is too busy to study is too busy. We need to learn to discipline ourselves to a conscientious and consistent study of the Word. Emerson said, "Let me select the teacher and I care not who selects the course of study." A good teacher will take a poor lesson and deliver it well, while a poor teacher will fail utterly even though he is furnished with a good lesson.

Our excuse that we haven't a minute of time to prepare the lesson is utterly groundless and even foolish when we consider that there are 10,080 minutes in each week. The battle of preparing the lesson is fought on the field of the will. Consider your class a challenge. It is, for the Sunday school is the great public agency which is engaged in teaching the Word of God. If the proper precepts are instilled in the hearts and minds of

our scholars, then we shall have the proper kind of churches in the next generation. One thousand hours per year is the average time the scholar spends in public school, while only fifty-two hours per year is the time he spends in Sunday school. Determine to deliver your soul in those few moments which you have. You have only fifty two strokes a year in which you can use the "sword of the Spirit," Eph. 6:17; Heb. 4:12. Therefore, make every stroke count.

2. The mind must be prepared.

The teacher needs to be acquainted with the Bible as a whole. It is a most serious mistake to study the lesson independently of the entire Word of God.

At least one-half of the time given to study ought to be allotted to a general study of the Bible. Thus lesson truths will spring forth from the Word which otherwise would be passed over. As the teacher acquires a knowledge of the Bible, he will be better equipped to prepare the individual lessons.

Begin a study of the lesson early. Two reasons make it profitable to begin study early in the week and

to devote time to the lesson each day. As the Scripture lesson enters the mind, it is subconsciously being meditated upon. New thoughts will come forth as the week passes. Also if adequate time has been devoted to the lesson there is a sense of confidence which the teacher experiences when he stands before the class.

Study the lesson carefully. Mental labor on the lesson is never wasted. "Dive deep, success isn't floating on top" is applicable when we consider the "gems" which are beneath the surface of the lessons. "The teacher is the hinge upon which the Sunday school swings, and if the teacher is trained, then the hinge is oiled, and the work is apt to go smoothly," Marion Lawrence.

Study the lesson practically. Be assured that unless the teacher relates truth to every day life, the lesson is of little value. The nature of the class to be taught should provide an aim in the preparation of the lesson. A primary class teacher should study a temperance lesson with a different aim for her scholars than would an adult class teacher.

Study the lesson as a re-

lated part of every lesson; presentation of it to your never as a separate unit. class, with prayer. Prayer Tie the truths presented to will give freshness and those which have been power to your message, will taught in lessons before. The keep your soul from growing stale, and will keep you faithful to your charge.—J. Gaylord Lehman in The Missionary Worker.

Remember that "All scripture is given by inspiration of God," 2 Tim. 3:16. The power of the Word is derived from a study of the whole Word. It will pay big dividends to take plenty of time in presenting a unified message.

3. The heart must be illuminated.

Teaching is not merely an art; it is a grace. Consequently the main requisite is not one of discipline or training, but of spiritual endowment. Teachers are not to instruct by might or power of intellect, but by a heart illuminated by the Holy Spirit. Without this spiritual preparation, all efforts are vain and futile.

Saturate each lesson in prayer. "We wrestle not against flesh and blood," and so the most effective weapons "are not carnal," but spiritual, Eph. 6:12; 2 Cor. 10:4. Meet each difficulty, whether in the study of your lesson, or in the

FOXES' BOOK OF CHRISTIAN MARTYRS

Chapter XI

Beginning of persecution by the Roman Church A. D. 1200

The Christian church had, long before this time, ceased to fear pagan enemies, for it had won in the struggle which had lasted for centuries. The idols were shattered forever throughout Europe, and paganism, except in countries to which the gospel had not yet penetrated, was a thing of the past. Missionaries willing, nay anxious to lay down their lives for the faith, had been sent out by hundreds from Rome and had carried her cross-emblazoned standard to far distant lands. Germany, Britain, France—countries which at that time seemed barbarous compared with the rich, luxurious

capital of the ancient Roman empire, now had their churches, their monasteries, bishops and priests. A revolution had taken place in the minds of men, and nearly all the world, within the boundaries of the ancient empire, looked to Rome as the earthly citadel of their faith, and to the pope as the visible arbiter of Heaven.

While this high place given to the church and its ceremonies, its bishops and priests, strengthened its power enormously over its converts, and gave it for centuries a beneficial hold upon the minds, the affections, the fears of mankind, it ended by making tyrants of the men—for they were but men—who occupied the papal throne, and who held the highest church offices. The power of the pope and those appointed by him was too great, too absolute for fallible men to wield without becoming worldly, arbitrary, and cruel. No protest, or change from church law or ceremony instituted by them was tolerated for an instant. Differences in mode of worship or belief practised by people who were in the main essentials earnest, believing Christians were put down

with a merciless hand. "Heretics" they became as soon as they dared to uphold their own opinions against the all conquering decrees of Rome, and once adjudged heretics they were considered outside the pale of human pity or justice.

These differing sects began to be of enough importance to be mentioned in history about the year 1000. We cannot tell, however, what were their exact beliefs and opinions, nor what caused them to break off their fellowship with the main body of Christians, as but little reliable history on the subject has come down to us. It is probable that advancing education and wealth gave these communities leisure and ability to see how worldly and luxurious the lives of the clergy had become, and how entirely they had taken away from the people themselves the control of public affairs. It is certain they began to cry out for reform in these matters, and zeal, not always accompanied with discretion, brought them often in fierce conflict with the papal forces. Their history, indeed, is written in blood, for most of these early differing

sects were utterly stamped out and destroyed by butchery and exile before the year 1400. Scattered remnants of the Waldenses have, however, under the more modern name of Vaudois, survived to even the present day in the valleys of Piedmont.

SENTENCE SERMONS

Nearly all sins are expensive. Behave yourself and save the difference.

Shall we make a new rule of life from tonight; always to try to be a little kinder than is necessary?

Though poor be our purse, and though narrow our span, let us all try to do a good turn when we can.

Two things are bad for the heart, running upstairs and running down people.

The reason some people refuse to face facts is, that to do so, they would have to turn their backs on their prejudices.

BECAUSE SOMEBODY PRAYED

Some heart today is lifted
In thankfulness and prayer,
Someone today is trusting
And knows that God is near.

Some heart today is mended
And free from all its' care,
Because somebody trusted
And went to God in prayer.

A weary one that traveled
Far down the road of sin,
Has turned to meet the Savior
Who gladly welcomed him.

A wanderer in weakness
Who far from God had strayed
Returned to beg forgiveness
Because somebody prayed.

A hand that would bring judgment
Somehow today is stayed,
And God has shown his mercy
Because somebody prayed.

—Mabel Murray.

Sel. Margaret Myers.

ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Be Ready and Watch Until the Day of Christ. Phil. 1:1-14.

Jan. 13—Let Us Magnify Christ With our Lives. Phil 1: 15-30.

Jan. 20—If We Have Salvation, There is Work to be Done. Phil. 2:1-16.

Jan. 27—Paul Describes his Interest in the Philippian Brethren. Phil. 2:17-30.

Feb. 3—Christ, the object of the Believers faith for Righteousness. Phil. 3:1-9.

Feb. 10—Paul's Appeal for a Unified Walk in Christ. Phil. 3:10-21.

Feb. 17—An Obedient and Thankful Heart is in Possession of the Peace of God. Phil 4: 1-9.

Feb. 24—Victory Over Anxious Cares. Phil. 4:10-23.

Mar. 2—The Apostolic Greeting to

the Colossian Church. Col. 1:1-18.

Mar. 9—The Reconciling Work of Christ. Col. 1:19-29.

Mar. 16—Paul's Warning Against False Doctrine. Col. 2:1-12.

Mar. 23—Warning Against False Worship. Col. 2:13-23.

Mar. 30—There is Union Between Christ and The Believer. Col. 3:1-11.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—The Boy Jesus in the Temple. Luke 2:41-52.

Jan. 13—Jesus Teaching How to Pray. Luke 11:1-4. Matt. 6:5-13.

Jan. 20—Jesus's Story About God's Love. Luke 15:11-32.

Jan. 27—The Story of the Good Samaritan. Luke 10:25-37.

Feb. 3—Jesus Healing a Soldier's Servant. Matt. 8:5-13, Luke 7:1-10.

Feb. 10—Jesus, Kind to a Foreign Woman. John 4:5-26, 39-42.

Feb. 17—Jesus Healing a Deaf and Dumb Man. Mark 7:31-37, Matt. 15:29-31.

Feb. 24—(Review) Our Duty Toward Others. Luke 6:27-38.

Mar. 2—Jesus, Stilling the Storm. Mark 4:35-41, Luke 8:22-25.

Mar. 9—Jesus Blessing Little Children. Mark 10:13-16, Luke 18:15-17.

Mar. 16—Children Help Praise Jesus. Luke 19:29-40.

Mar. 23—How We May be Jesus' Friends. Mark 14:12-25.

Mar. 30—Two Talk With Jesus. Luk 24:13-35.

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All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

Vol. XXX

March 15, 1952

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRIST, OUR PRIEST OF BETTER THINGS

"For such an high priest became us who is holy harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as these high priests to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself," Heb. 7:26-28. God always was too high above human man for man to reason with Him face to face. Priests who set themselves apart for Holy work were set up to offer sacrifices and plead with God on behalf of man. These priests had to first make atonement for their own sins and then only, were they fit to atone for the sins of others.

We now have an high priest who does not need to

offer sacrifice for His own sin nor does He need to offer sacrifice often. Why, He is holy and undefiled and He has offered a sacrifice, once, Himself. Thus a sacrifice is made which will answer to God until the end of time, as long as the individual man or woman accepts that sacrifice and believes in Him as their atonement.

"Without shedding of blood is no remission." It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us," Heb. 9:22-24.

Christ as our sacrifice has shed His blood for our sins. The sacrifices, numerous as they have been down

through the ages, were only all points tempted like as patterns of the Heavenly we are, yet without sin," sacrifice. They were as Heb. 4:14-15. Christ knows near pure as man had avail- our trials and temptations able and served their cleans- and He is not only our sacri- ing power only as a pattern fice for past sins but He is of the Heavenly sacrifice. now at the right hand of The Son of God, the pure the throne of God, interceed- Heavenly sacrifice, has shed ing and pleading with God to His blood on the cross and accept our faith and obedi- therefore actually atoned ence as atonement for our sins. Do we carry our sins for our sins in the sight of to Him in prayer and ask God. Are we willing to ac- forgiveness? Do we plead cept Him and serve as He with Him in prayer that we commanded us? Or do we may have the guidance of feel that we do not need any the Holy Spirit so we may a sacrifice or that we can work a sacrifice sufficient to more faithfully serve Him. atone for our sins? If we "I will put my laws into say that we accept Christ as their hearts, and in their our sacrifice and do not minds will I write them," serve God in all the com- Heb. 10:16. Christ no more mandments and ordinances wants His teachings and that Christ taught us while commandments on tables of here on earth, how does He stone, in books or on the know that we truly accept wall; where they are only Him as our sacrifice? We feign that we hope some day may fool our fellowman but to follow them. He wants we can never fool Christ, for His teachings in our hearts He has said that His words and minds where they con- will judge us at the last day. trol our very thoughts and

"Seeing then that we have acts and therefore our lives a great high priest, that is will continually conform to passed into the heavens, them.

Jesus the Son of God, let us "Let us hold fast the pro- hold fast our profession. fession of our faith without wavering," Heb. 10:23. For we have not an high While Christ spent three priest which cannot be years or more upon this touched with the feeling of our infirmities; but was in earth teaching us God's com-

mandments and ordinances; how many times did He change either His teachings or His practices? Why are we, who claim to be His followers, so changeable? No doubt most of us have the right aim and motive, some time or other in our life, but why do we change our minds and practices so often? Do Christ's teachings change? Does God change? "My word is forever settled in Heaven." Will we hold fast our faith without wavering until He calls us home? If we do fail or come short of His commandments are we men and women enough to fall on our knees and humbly ask forgiveness?

FAITHFUL SERVICE TO THE LORD

J. F. Marks

As I take this subject under consideration I realize it is a matter of great importance. Sin, neglect and wickedness in the world should not hinder us from faithful service to God.

Let us think of Noah. His faithful service to the Lord was to him, protection and security. He was not dis-

couraged through the fun making and scoffs of men. Noah obeyed God in all things and through his righteousness he saved his family from the flooded earth.

Abraham believed God and it was accounted unto him for righteousness. He was known as a man of great faith in God. I am made to wonder whether anyone in our day would stand true, in such a severe test like he did. He thanked God for what He was doing for him and was abundantly blessed in this life with the riches of the earth. Today we can truly say he faithfully served the Lord.

Samuel, a faithful judge of Israel, answered God's call in his childhood days. He rendered faithful service to the Lord. His plea to the people was, turn to the Lord with all your heart.

Jeremiah was called to be a prophet in his youth. He served the Lord faithfully. He often wept because of a sinful people.

Daniel faithfully served the Lord. His life, threatened by the king, did not hinder this service. Boldly he shared in God's protection over the work of those who desired his destruction.

BIBLE MONITOR

West Milton, Ohio, March 15, 1952

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Lewis B. Flohr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

We could refer to many others of the old dispensation, who faithfully served the Lord. Faithful prophets of God have told of the coming of Christ, who fulfilled His mission faithfully. Today we can not truly serve the Lord without accepting Christ as God's plan for our eternal salvation. Christ's service to God is a perfect example for all, a life without fault or error.

Today we need not linger in darkness. We have the record of faithful Christian service to the Lord. Let us look into His eternal record.

"Moreover it is required in stewards, that a man be found faithful. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church," I Cor. 4:2, 17. These words were spoken by the faithful apostle Paul, he proved his faithfulness by his works.

"So then they which be of faith are blessed with faithful Abraham," Gal. 3:9. In references to our faithful service to God, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised," Heb. 10:23. "From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," Rev. 1:5.

Today His commandments are all essential. After teaching His disciples many commandments he said, "A new commandment I give unto you, that ye love one another; as I have loved you," Jno. 13:34. The only

means to the fulfilment of the law the apostle Paul says, "If I have not charity I am nothing. Whoso loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Hatred is utterly condemned. Not to have love is to abide in darkness. Love is essential to pass into spiritual life in Christ. He emphasized its great importance in His teachings. It is manifested in the lives of all true christians. The only means of escaping destruction is to serve the Lord faithfully. A glorious crown is awaiting His faithful servants.

Rd. 1, Felton, Pa.

THE GREATEST GIFT

Charlie M. Kintner

The harvest truly is great and our ministers are few and they cannot answer the great call for mission work. The call comes to every brother and sister in the church to help send the light, and the presenting to the world, of God's plan and message of salvation to those who are out in sin.

During the Christmas season much giving and receiv-

ing of gifts was carried on; but how many really remembered about the birth of Jesus, the greatest gift of all gifts, and then looked forward and thought of how much he suffered on the cross for the sins of the world that we might be saved. He made the supreme sacrifice for us but in view of that fact, how many are rushing down the broad and crowded road to eternal destruction?

The most valuable gift we can give to anyone is a Bible, the blessed word of God. It may help them to find the strait and narrow way that will lead to Christ and eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life," John 3:16. "In the beginning was the Word, and the Word was with God, and the Word was God," John 1:11. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth," John 1:14. It is the mission of the church to preach, teach, publish, and send the Word to all nations.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:14. "I send out thy light and truth: let them lead me let them bring me unto thy holy hill, and to thy tabernacles," Psa. 43:3. "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me," John 6:45.

"Cast thy bread upon the waters: for thou shalt find it after many days," Eccl. 11:1. "So then faith cometh by hearing by the word of God," Rom. 10:17.

When Jesus was born the angel announced the good tidings of great joy which shall be to all people and that heavenly host praised God saying, "Glory to God in the highest and on earth peace good will toward men." Since we have received this light in our lives may we share with others who are lost in sin, this joy and peace of Jesus the light of the world.

There's a call comes ringing over
the restless wave,
There are souls to rescue, there are
souls to save,

We have heard the Macedonian call
today,
And a golden offering at the cross
we lay,
Let us pray that grace may every-
where abound,
And a Christlike spirit everywhere
be found.
Let us not grow weary in the work
of love,
Let us gather jewels for a crown
above.
Send the light, the blessed gospel
light,
Let it shine from shore to shore
Let it shine forever more.
Greentown, Ind.

IMPORTANT!

Lewis B. Flohr, Ex.-Sec. CSC

On February 20, 1952, the President signed the general regulations for the work Conscientious Objectors are to do, in place of induction into the armed forces. It will take some time for the local boards to find places or positions to which they can assign C. O's., and the C. O's. will be called for work assignment only as they are reached, according to age, the older ones being taken first, and so on down to the youngest registered. Our C. O's. should wait their turn, in the meantime going about their present work or employment as usual. The

C. O's. will receive pay for the work they do at prevailing rates; the Selective Service is said to desire to avoid accusations of "slave labor."

Local Boards, for various reasons, may not place genuine C. O's. in that class, perhaps placing them in I-A of I-A-O (non-combatant service in the armed forces). Appeal should promptly be filed to carry the matter to the Appeal Board; all appeals should be carried as far as law and regulations permit, if need be. Before assignment to work, all registrants are to be ordered to appear for the regular armed forces physical examination; if they fail to pass, they are classified as IV-F. Should they fail to appear for physical examination, they will be assigned anyway.

Due to the regulations as issued by the President, some states will require the filling of a new form 150, the C. O. questionnaire, and some, as Pennsylvania, will require the refilling and filing of both forms 100 and 150. Each registrant should not fail to keep a copy of all answers to questions, or any other papers filled with the Local Board. Care should

be taken that any new or additional information supplied does not conflict with previous statements. Instructions how to fill form 150 may be obtained from the National Service Board, 1105 K. Street, WN, Washington, D. C., price 5c, it would be good to include a few postage stamps, for their mailing is heavy. Not only all Elders and those brethren whose duty it is to assist the C. O's., but all officials at least, should be subscribers to The Reporter, issued by the National Service Board. If you are not a subscriber, become one at once, and be sure to ask for it to begin with the January-February, 1952 issue; per year \$1.00. That issue contains the text of the President's order, and much other useful information, which would be too expensive to supply otherwise.

There will be no C. O. camps. The government is to pay the transportation to the place assigned for employment, with subsistence involved in the travel. While, with little exception, employment will be some distance from home, it is understood the Government is averse to paying transporta-

tion for more than 300 miles. I will be glad to receive in-

The IV-E classification no longer exists; the present equivalent is I-O. When as-

signed to work, it will be I-W, and when the 2 years of work is ended satisfactorily, it will be I-R.

quiries from anyone concerned with these matters.

Vienna, Va.

WHAT IS LOVE?

Wm. H. Kinny

If you receive a lower classification than I-O, that is all right. Your claims for C. O. status will not be determined until some change in your qualification for a lower class ceases to exist. For instance, if you have a wife and child, you will receive a classification as III-A, and will be deferred, that is, you will not be subject to induction. An unborn child is counted as a dependent, if that fact is supported by a doctors certificate. Always keep in mind you are required to report any change in your status that would affect your classification.

I tried during the second World War to obtain a complete list of all Dunkard Brethren that were trying for a C. O. status, but results were anything else than successful. It is only by the co-operation of those concerned that I get that information; won't the Elders see that this is done, NOW?

If we would undertake to look the word "love" up in the dictionary, I don't know just what we would find; but in the Bible, it is "Charity out of a pure heart." I Tim. 1:5. Now if we have such love or charity as that, we will be able to overcome the world. We know if we have a pure heart, we will be led by the Holy Spirit. Our Father has promised us that he will not leave us nor forsake us; but we have a part to do to receive that promise, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee," Hebrews 13:5. This comes under our subject, for if we have that love, we will be willing to submit ourselves to the word of God. We will be more graceful to all, and will be more humble and not have respect of persons.

"My brethren, have not the faith of Our Lord Jesus Christ, the Lord of Glory, with respect of persons," James 2:1. He reminds us here to love one another alike. If we have that pure heart of love, we would be more willing to speak to anyone. We would not feel ourselves above anyone. If we did think that they were not as good as we, it would show more Christian spirit to speak to them.

To be a christian we must have the love of Christ in our heart. He said, "Greater love hath no man than this, that a man lay down his life for his friends," read John 15:11-14. We believe he means that we should lay down our lives for the brethren. He said "this is my commandment, that ye love one another as, I have loved you," John 15:12. If we do that, there will be no place for respect of persons; for we are told not to have the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. We must be on our guard so we can have that love with a pure heart.

Then again, the way we show our love is, in saluting one another with an Holy

Kiss, Rom. 16:16. We have seen some, both brethren and sisters, that salute on the side of the face when saluting. We wonder if they call that a holy kiss or a kiss of love? We don't believe our dear lord would: and when we do salute in his fashion, we don't have that pure love or charity.

In Heb. 13:1, we read, "Let brotherly love continue." This means at all times, not just when things are going well. When we let these things come into our lives, we are in danger of not having that pure heart of love: Therefore, we all should be careful that we keep, and live according to the commandments of the Lord as they have been delivered to us. "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another," I Thess. 4:9. "He that keepeth his commandments dwelleth in him, and He in him, and hereby we know that he abideth in us, by the spirit which he hath given us," I John 3:24. He will not give us this spirit if we do not keep his commandments and have that heart of pure love for each and everyone and

not have respect of persons. Now my prayer is that we have that love that Christ has for each and everyone of us.

Dallas Center, Ia.

SHOULD A CHRISTIAN DANCE?

Iona Rush

We feel it is time we are teaching our children against this evil. In many of our schools, dancing is being taught today. Knowing this, we must teach them why, we as christians should not dance. It is harder to know how to teach against it than on many of the other evils. We do not have the direct teaching against it in the scriptures as on some other things.

In the first place, we are called out to be separate from the world. Peter tells us that the christian is called out of darkness into his marvelous light, I Peter 2:9. The scriptures teach us that we should be in the world, but not of the world. Read. Matt. 6:24; Rom. 12:1-2; Titus 2:12; I Peter 2:11-12; I Jno. 2:15-17.

Many church members can

see no harm in dancing. In fact many churches of today even allow dancing in their church basements as a recreation for their young people.

We have all heard those who want to justify the dance, say they danced in Bible times. It is mentioned many times in scriptures but I believe dancing was much different in those days than it is now. There are some scriptures where dancing is mentioned without approval or disapproval. Ex. 15:20; Judg. 11:34; I Sam. 18:6; I Chron. 15:29; Job 21:11; Psa. 30:11; Isa. 13:24; Lam. 5:15; Matt. 11:17; Luke 7:32; 15:25.

Then there are some scriptures where dancing is mentioned definitely in connection with sin. Ex. 32:19; Matt. 15:6; Mark 6:22; I Sam. 30:16.

These following thoughts in quotation are taken from a recent message I heard.

Upon careful study of scriptures we find no social or mixed dancing as today. Their dances consisted either of solo dancing, 2 Sam. 6:14-16; I Chron. 15:29; Matt. 14:6; Mark 6:22; or else men with men; I Sam. 30:16; or women with women, Ex.

15:20; Judy 21:21; I Sam. 18:6. The Hebrews did not engage in mixed dancing. This form was practiced in ancient days by the pagan. The Egyptians held mixed dances in honor of Isis, and later in Rome in honor of Venus. The Phoenicians held a great annual religious festival in which mixed and nude dancing was engaged in. If we are determined to trace the modern dance back, let us be honest and say it originated with the pagan and heathen. Thus it should remain there today."

"If men were to dance only with men and women with women there would not be much dancing going on today. The reason people dance is not because of the healthful exercises as many want to claim, but because of lust and passion."

"Parents are sending their children to dancing schools. Poor souls! The youth of today aren't going to hell fast enough; the parents must hurry them on."

"In view of such evidence it is difficult to understand how some professed churches can allow dancing parties. Also our boards of education need to wake up because of the position the

dance has achieved in our schools. It is alarming."

"Dancing parties lead to forgetfulness of God. They nourish passion and sensual desires. No child dances into heaven but many a one has danced into hell."

"In conclusion the modern dance was conceived in lust, born of heathen parentage, nurtured and reared in brothels. It is as wicked as hell itself. It is a great sin and sin should be treated as a rattlesnake and not like a lap dog. It has been said that the dance is the devil's way to people today, and the people's way to the devil. Remember friends! No christian will dance. The foot and the bending knee will not go together."

So let us as parents teach more against this. We feel we have a great responsibility in this evil day.

Amboy, Ind.

FAITH

Mrs. Howard Garland

One has said faith is a dependence on the veracity of another; firm belief, or trust in a person, thing, doctrine, or statement. One is said to keep faith when he performs a promise made to

another. First. Historical a sincere obedience in the life faith is a belief in the truth- and conversation. The firm fulness and accuracy of the foundation of faith is the scriptural narrative and essential supreme perfection teachings. of God; his unerring knowledge, immutable truth, infinite goodness and almighty power.

Jas. 2:17-24, "Even so faith, if it hath not works, is dead, being alone. (Or by itself.) Yea, a man may say, Thou hast faith, and I have be justified. Rom. 5:1, works: shew me thy faith. "Therefore being justified without thy works, and I by faith, we have peace with will shew thee my faith by God, through our Lord Jesus my works. Thou believest Christ."

that there is one God; thou Not formally, as if it were doest well: the devils also believe and tremble. But wilt our righteousness before God. It is called the faith thou know, O vain man, that through which we are saved. faith without works is dead? Eph. 2:8, "For by grace are Was not Abraham our father ye saved through faith; and justified by works, when he that not of yourselves: it is had offered Isaac his son the gift of God."

upon the altar? Seest thou Faith is as it were a condition on our part where- how faith wrought with his by we come to be partakers works, and by works was of the blessings of the new faith made perfect? And covenant. It is a faith which the scripture was fulfilled worketh by love.

which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called Gal. 5:6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision but; faith which worketh by love." It is not an idle inactive grace, then how that by works a man is justified, and not by but shews itself by producing in us love to God and our faith only." neighbor. Faith in scripture, and will of God's favor, is also taken for the extended to man through truth and faithfulness of Christ. This faith produces God. Heb. 11:1-2, "Now

Saving faith is the acceptance by the intellect, affection, and will of God's favor extended to man through Christ. This faith produces

faith is the substance of things hoped for; the evidence of things not seen. For by it the elders obtained a good report."

Never the less the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority.

Jude exhorteth to constancy in the faith. Beloved when I gave all diligence to write unto you of the common salvation, it was needful that I write unto you and exhort you that ye should earnestly contend for the faith which was once de-

livered unto the saints. Holding fast the faithful word as the Holy Scriptures teach us. If we be reproached for the name of Christ, happy are ye; for the spirit of glory and of God, resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: And if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. The Lord's eyes are upon the faithful. O love the Lord all ye his saints. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Be thou faithful unto death and

I will give thee a crown of life.

Needmore, Pa.

THE SALUTATION OF THE HOLY KISS

Ruth M. Snyder

I have not seen an article on the above subject for some time and thought it might be edifying, to try in my weakness, to bring this doctrine of the church to our notice.

It is a commandment which has been omitted from the practice in about all the church organizations of today. Nevertheless, it is still a commandment and very plain as you will notice by reading the following scriptures. "Salute one another with an holy kiss. The churches of Christ salute you," Rom. 16:16. This scripture specifies who is to observe this ordinance: the churches of Christ. Whether they belonged to the church at Rome, at Ephesus, at Phillippi or somewhere else, or here in America, in our day we are to greet one another with the holy kiss.

"All the brethren greet you. Greet ye one another

with an holy kiss," I Cor. 16:20. "Greet one another with an holy kiss," II Cor. 13:12. "Greet all the brethren with an holy kiss," I Thess. 5:26. "Greet ye one another with a kiss of charity," I Peter 5:14. These scriptures resemble one another very closely. Many more passages use the word salute which is not as definite as "holy kiss" or "kiss of charity," yet includes the same meaning.

Paul has repeated this commandment five times in writing to the different churches. Why? Perhaps because it is very important that we show our Christian love for God's people and for Him by a kiss of charity or love; a manner in which people have always shown their innermost feelings toward those they care most for. Then, too, a kiss is a bond that is binding and makes for unity in the church. I have noticed when churches lose their unity, the holy kiss also disappears.

Why should we obey this commandment? First, because God through his servant Paul told us to, and man has no authority to question that which God has commanded. Second; because if

we are not obedient to God we do that we will most certainly fall from grace. We are none of His, therefore not heirs with Him. Third, it would certainly be taking from God's word, to omit the practice of obeying these five verses, and if we take from God's word we stand in danger of having our part taken from the "Book of Life." Read Rev. 22:19.

Some may object because Christ did not teach the kiss of charity. Although Christ did not comment upon it, I believe he practiced the salutation of the Holy Kiss. While the kiss Judas Iscariot gave the Savior was a kiss of betrayal, I am led to believe it was an ordinance that Christ had practiced with His disciples at other times. Judas used this established ordinance to betray who was the Christ to those who were with him, without, as he thought, letting Christ know that it was a betrayal kiss.

Another objection is that it is unsanitary. To my knowledge I have never known or heard anyone say that as much as a common cold was ever transferred by the holy kiss. I have heard old elders say the same thing.

Let us not find excuses for not doing the things that God has told us to do. When we do that we will most certainly fall from grace. We remember Saul, how God commanded him one time to destroy the Amalekites with all the people and animals. But Saul, like us, decided on what he thought a better way and rather than destroy the king and the best of the cattle he saved them alive. He said the cattle were saved to sacrifice. Oh, yes, they were commanded to sacrifice to the Lord, but the sacrificing of the cattle of Amalek was not what God had commanded, and therefore the Lord departed from Saul and an evil spirit followed him, and he was rejected from being king. David, a more worthy than Saul, was anointed. Read I Sam. 15.

Let us as a Dunkard Brethren church continue to practice, teach, and hold fast to the bond of love and holiness that is to be obtained from the practice of the kiss of charity: brethren saluting brethren, and sisters saluting sisters.

R. 2, Oakland, Md.

Humility leads to strength. It is the highest form of self-respect to admit mistakes, and make amends for them.

NEWS ITEMS

NOTICE

District meeting for District No. 2 will be held at the Orion church, north of North Canton, Ohio, Wednesday, April 9th beginning at 9:00 a. m. Elders will meet at 10:00 a. m. on Tuesday. There will be preaching services on Tuesday at 2:00 p. m. and 7:30 p. m. All members of the second district are urged to attend.

Paul R. Myers, Sec.

CONFERENCE

This year's General Conference will be held in Rhoades Grove, Pa., May 31st-June 5th.

Rates will be \$2.25 per day for meals and lodging. This is Breakfast, 40c; Dinner, 75c; Supper, 75c; Lodging, 35c. Children under 2 years, free; 3 to 9 years, half price. Sunday dinner will be 80c.

For lodging, everything will be furnished, except sheets and pillow cases. Bring your own.

Improvements have been made. The auditorium has a sound system, the dining room has been enlarged, and modern toilet facilities have been installed.

Brother—Sister, we expect to be filled-up. Write me early and make reservations. There are those who have made reservations already. Be sure to state how many in your party and whether adults or children, brethren or sisters.

Better make reservations and cancel, if you cannot attend, than

to neglect and find all taken up. Watch for future notices.

Ray S. Shank, for Committee,
216 W. Marble St.,
Mechanicsburg, Pa.

OBITUARIES

JOHN W. MANN

Aged 79 years, 9 months and 17 days, died at 10:30 a. m. at his home near Plymouth, Ind., on Jan. 28, 1952, following an illness of one day. He had been in failing health for several years. He was born April 11, 1872 in Marshall county, Ind., to Jasper and Julia (White) Mann.

On May 9, 1897, he married Annie Lorenda Nifong, who survives. Surviving besides his wife are: one son, William Mann of Plymouth; one grandson; one brother, Burt Mann, Plymouth; and one sister, Mrs. Lillia Stafford of Mishawaka, Ind., also 28 nieces and nephews, and a host of friends. Preceding him in death was one foster son, R. G. Mann, July 11, 1925, two brothers and four sisters.

He united with the Church of The Brethren, Dec. 10, 1896. On April 4, 1914 he with his wife was installed in the deacon's office. On Dec. 4, 1930 he and his companion united with the Dunkard Brethren and was faithful in the Lord's service and attended church as long as health permitted.

He had spent his entire life in this community and the good Christian life he lived among them had gained the respect of a large

circle of friends.

Funeral services were held at the Mt. Pleasant Church of The Brethren, 9 miles east of Plymouth, at 2 p. m., Jan. 31, 1952, conducted by Bro. Floyd Swihart, assisted by Bro. H. M. Gunderman. Bro. Swihart used the text, "Because I live, ye shall live also."

The following poem was requested by his family to express their feeling over the sudden passing of their loved one.

There is a day of sunny rest

For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with morning light.

For God hath marked each sorrowing day,

And numbered every secret tear,
And Heaven's long age of bliss shall pay

For all His children suffer here.

Again death has claimed another member of the Goshen congregation. May their passing be the means of strengthening those who are left to carry on.

Sister Maurine Carpenter,
Shipshewana, Ind.

THE DUNKARD BRETHREN CHURCH IN PLEVNA

(This poem was written by a lady in Plevna who has been attending our prayer meeting this winter.)

It's just a little white church
In a little crossroads town,
It doesn't claim a choir
With any great renown.

But the voices that sing His praise
Are so sweet and free and clear.
That it surely draws you closer
To the blessed Lord so dear.

And when they kneel to pray
In humble attitude
You feel that you can truly say
To be here has been good.

It's good for you and good for me
To stop and think and pray,
It helps so much in life's long
march

And keeps us closer all the way.

So I am truly thankful
For this dear, clean little church,
And for the friends we meet there,
And the scriptures that we search.

It truly is a blessing
God's Word to study and to search
An so I find much help
In this little, clean, white church.
Ruth Lantz.

DUNKARD PRINCIPLE WHAT IS IT?

F. B. Surbey

Part III

We aim in this number to give a few thoughts on one of the doctrines referred to in our former issue. We enlarge on this one for two reasons. 1. To most people who are not familiar with all the fundamental differences in practices of churches, the doctrine of non-conformity to the world in dress is the outstanding means by which

they know us. 2. Some within the church have at times intimated that there is no scripture for the dress form, and to others perhaps it has seemed as an unnecessary yoke.

The New Testament gives a few direct scriptures on this subject: I Tim. 2:9-10 and I Peter 3:3-5. This already is as much scripture as we have for footwashing, however we have many scriptures that apply in a general way and certainly teach the principle. Mark 8:38; Matt. 6:25-33; II Cor. 6:17; II Cor. 3:2; I Peter 2:9; I Peter 5:5; I Peter 1:14; Rom. 12:1-2; Jas. 1:27; I Jno. 2:15-16; Jas. 4:4. Now since we are not to take though for raiment, not to be ashamed of Him or He will be ashamed of us; and we are to be separate from the world, and to be read and known of all men, are to be a peculiar people, are not to be fashioned according to this world, are to be unspotted from the world and not conformed to the world; and since the pride of life is not of the Father, and friendship of the world is enmity with the Father, we certainly have a principle to be maintained if we want to be

Christians.

From history, and experience and observation, we have learned that the principle taught in the above scriptures never was maintained by any denomination without a form. We also learned that the form, even though on the minute book, was never maintained without some discipline. Wherever the form or "order of dress was lost, the other eight doctrines, mentioned in the previous article, and peculiar to the Dunkard faith, were in a very large measure lost also. What a serious loss of obedience and spirituality, and dangerous relation to our God.

Now if we were working for a highway department, or a city safety director, and were ordered to build a safety railing along a canyon or precipice, or along a steep embankment where our children played in a park, where would we build the fence? We would build it far enough from the edge of the precipice to be safe. Yes, we build safety ropes and fences to protect the physical body, but when the church does that very thing for the protection of the soul, professing chris-

tians object.

The order of dress has been the anchor for the doctrine of non-conformity to the world. It has been the safety rail that has kept many from the pit-falls of sin. It has maintained the doctrines of peace and unity in the church to a large degree and these also are important doctrines of the Bible. It has been a reminder of our vows to the church for every individual and has been a light to the world at large. It suggests character, economy, beauty, health, loyalty and spirituality. Dunkardism has adopted it. Dunkardism will maintain it.

West Milton, O.

FOXES BOOK OF CHRISTIAN MARTYRS

Capt. XI Cont'd.

The Waldenses of France.

Account of their persecution and great slaughter.

These people take their name in history from their leader, Peter Waldo, a rich merchant of Lyons, who sold all his goods, gave the money to the poor, and went out to preach the gospel in the way

that he believed it should be taught.

Waldo soon had many followers, and it is said he made for their use a translation of the New Testament into the French language. He and his preachers traveled from place to place, exhorting the people to lead better lives, and telling them to turn to the Scriptures for knowledge to bring them to salvation, rather than to the priests. Word of what was happening soon came to Rome, and the pope sent out an order forbidding any person to preach without first receiving authority from him. Waldo replied with surprising boldness, "That he would obey God rather than man." For this he was at once excommunicated, or cut off from all communion and fellowship with the Roman church.

Waldo, the leader of the sect, having thus become a heretic, he and his people were considered outlaws, whom it was the duty of the whole body of the Christian church to destroy. But as their numbers continued to increase in spite of the measures that were taken to annoy them, the pope determined to make greater

efforts to put them down. Accordingly he issued a dread assortment of anathemas, canons, and decrees, by which the Waldenses were made incapable of holding any place of trust, honor, or profit under the government; their lands were seized, their goods confiscated, and even the bodies of those that died were refused burial in consecrated ground. Some of them having crossed the Pyrenees, to find safety in Spain, the pope commanded the king of Arragon to refuse them shelter and to kill them wherever found.

Inquisitors First Appointed

It was the preaching of Waldo and his followers that first brought about the appointment of inquisitors (questioners or examiners) by the Roman church. Finding it difficult to obtain information concerning the religious belief of the people in the affected districts, pope Innocent III. made certain monks inquisitors, to find out, and deliver up to the magistrates for conviction and sentence, all persons suspected of heresy. Several learned and eloquent preachers were also sent

from Rome to persuade the Waldenses to turn from their belief. Among these was a priest named Dominic, who instituted an order, called the order of Dominican friars; the members of which community had ever since been the principal inquisitors in every country into which that terrible tribunal has been introduced. Their power was unlimited; they proceeded against whom they pleased, without any regard for age, sex or rank. However infamous the accusers, the charges was listened to, and even unsigned letters were thought sufficient evidence to occasion arrest. The dearest friends or relatives could not, without danger, serve anyone who was imprisoned on account of religion. To carry to those who were confined a little straw, or to give them a cup of water, was called favoring the heretics. No lawyer dared to plead for even his own brother.

The vengeance of this merciless brotherhood pursued its victims beyond the grave, for the very bones of dead Waldenses were dug up and burned. If a man on his death-bed was found to be a

follower of Waldo, his estates were taken and the heir defrauded of his inheritance.

THUS SPEAKS CHRIST TO US—

Ye call Me Master, and obey Me not;

Ye call Me Light, and see Me not

Ye call Me Way, and walk Me not;

Ye call Me Love, and desire Me not;

Ye call Me Wise, and follow Me not;

Ye call Me Fair, and love Me not;

Ye call Me Rich, and ask Me not;

Ye call Me Eternal and seek Me not;

Ye call Me gracious, and trust Me not

Ye call Me Noble, and serve Me not;

Ye call Me Mighty, and honor Me not;

Ye call Me Just, and fear Me not;

If I condemn you, blame Me not.

—Sel. by C. L. Gearig.

SENTENCE SERMONS

Judge thyself with a judgment of sincerity, and thou

wilt judge others with a judgment of charity.

It is easier to fight for one's principles than to live up to them.

If we ask with conviction, seek with understanding and knock with expectancy, many closed doors will be opened to us.

A kind deed is never lost, even though you may not be able to see its results.

A friend is one who knows all about you and loves you just the same.

There is more cheerfulness in the tiniest smile than in a dozen frowns.

Poverty is cruel, but it has its compensations. Among other things, it deprives many people of things they are better off without.

If we are on the side of the right we may well be patient. Infinite power is on that side. "In your patience possess ye your souls," Luke 21:19.

There is a limit to what man can use, but no limit to what he can waste.

What men obtain to
cheap they esteem too little.

Sometimes an excess of
possessions actually makes
us poorer. Only the unseen
things are real and eternal.
"A man's life consisteth not
in the abundance of the
things which he possesseth."
Luke 12:15.

God has used strange
material from which to make
great nations. He likes to
exalt the humble. He dis-
likes pride and arrogance. I
will make them one nation,
Ex. 37:22.

GOD'S WORD IS TRUE

A. B. Van Dyke

I know God's word is true,
We see in every line,
His promise is to you,
Accept them, they are thine.

God's word will never fail,
They're sure to come to pass,
Reject them and bewail,
The blessings at the last.

The sunshine and the rain
Are blessings from His hand,
The harvest golden grain
He gives to bless the land.

His spirit too, He gives,
To those who hear His word,
And in obedience live,
To meet the blessed Lord.
Goshen, Ind.

DEVOTIONAL LESSONS FOR APRIL 1952

Judgments of God

Memory verse, Psa. 103:6, "The
Lord excuteth righteousness and
judgment for all that are oppress-
ed."

Tues. 1—Prov. 2:1-10.
Wed. 2—Prov. 16:1-16.
Thurs. 3—Prov. 16:16-33.
Fri. 4—Prov. 21:1-16.
Sat. 5—Prov. 22:17-29.

Memory verse, Psa. 9:16, "The
Lord is known by the judgment
which he executeth: the wicked is
snared in the work of his own
hands. Higgaion, Selah."

Sun. 6—Gen. 2:8-18.
Mon. 7—Gen. 3:1-20.
Tues. 8—Gen. 4:1-16.
Wed. 9—Gen. 6:1-10.
Thurs. 10—Gen. 6:10-22.
Fri. 11—Gen. 7:15-24.
Sat. 12—Gen. 11:1-10.

Memory verse, Psa. 19:9, "The
fear of the Lord is clean, enduring
forever: the judgments of the Lord
are true and righteous altogether."

Sun. 13—Ex. 4:1-10.
Mon. 14—Ex. 6:1-9.
Tues. 15—Ex. 7:19-25.
Wed. 16—Ex. 12:1-12.
Thurs. 17—Ex. 14:10-31.
Fri. 18—Ex. 16:11-31.
Sat. 19—Ex. 32:30-35.

Memory verse, Psa. 33:5, "He
loveth righteousness and judge-
ment: the earth is full of the good-
ness of the Lord."

Sun. 20—Lev. 26:1-14.
Mon. 21—Lev. 26:14-41.
Tues. 22—Num. 20:7-14.
Wed. 23—Deut. 6:1-16.

Thurs. 24—Deut. 7:1-12.

Fri. 25—Deut. 8.

Sat. 26—Jos. 6:12-27.

Memory verse, II Tim. 3:16-17,

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Sun. 27—Jos. 7:16-26.

Mon. 28—Dan. 6:18-28.

Tues. 29—Jonah 1.

Wed. 30—Mal. 4.

NOT WHAT I'VE LOST

No, not upon the things I've lost,
Nor yet upon my sins,
Nay, I'll not meditate on these,
But on the love that wins.

I'll look beyond all hazards here
To see the One who trod
Life's ways that he might plead for me
Before the throne of God.

Look up, my soul, keep looking up
Nor let ill thoughts destroy
Thy peace of soul, nor lose the way
To founts of living joy.

—Lucena C. Byrum.
Sel. by Margaret Myers.

LOOK FOR THE GOOD

Let us learn to look for goodness—
To find something to praise;
Instead of being fault-finders
Along life's various ways.

Most of us see what we look for—
Why should we look for wrong?
'Tis best to lend a helping hand
As we journey along.

You've heard of the two prisoners
That looked from behind bars;

One saw nothing but the mud—
The other saw the stars.

Look upward, be content, and love
Thy neighbor as thyself,
And if you've nothing good to say,
Keep the bad to yourself.

So may we keep our mind so filled
With kindly thoughts and good;
That we may help to build a world
Of peace and brotherhood.

—Ellen Irvin.

Sel. by Margaret Myers.

God gave all men the earth to love,
But since our hearts are small,
Ordnained for each one spot should
prove
Beloved over all.

ADULT SUNDAY SCHOOL LESSONS

Apr. 6—Every Word and Deed
Should be in Jesus' Name.
Col. 3:12-25.

Apr. 13—Easter Lesson—The Stone
Rolled Away. Mark 16:
1-20.

Apr. 20—We Should Walk as True
Christians Before the
World. Col. 4:1-18.

Apr. 27—Our Faith is Revealed to
Others by the Way We
Live It. I Thess. 1:1-10.

May 4—Speak Forth the Gospel to
Please God and Not Man.
I Thess. 2:1-19.

May 11—Mothers Day—The Won-
derful Influence of a God-
ly Mother. II Tim. 1:1-18.

May 18—We Are Urged to Walk
Worthy of God. I Thess.
2:10-20.

May 25—The Faith of a Saint is
Comforting to His Breth-
ren. I Thess. 3:1-13.

June 1—A Christian is to Walk
Honest Before All Man. I
Thess. 4:1-18.

- June 8—Paul Warns Us to be Watchful. I Thess. 5:1-13.
 June 15—Paul Outlines the Christ-like Life. I Thess. 5:14-28.
 June 22—God's Judgment of the Unrighteous. II Thess. 1:1-12.
 June 29—Paul Foretells Us of the Great Falling Away. II Thess. 2:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 6—Peter and His Promise. John 21:1-17.
 Apr. 13—Easter—Thomas and His Risen Lord. John 20:19-29.
 Apr. 20—Jesus' Commands to His Helpers. Matt. 28:16-20, Acts 1:8-11.
 Apr. 27—Peter and John at the Gate Beautiful. Acts 3:1-10.
 May 4—Peter's Courage. Act 5:12-32, 41, 42.
 May 11—How James and John Became Good Helpers. Mark 10:35-45.
 May 18—(Review) Children Can Be Jesus Helpers. Mark 9:33-37.
 May 25—Saul Becomes a Believer. Acts 9:1-22.
 June 1—How a Boy Saved Paul's Life. Acts 23:12-24.
 June 8—Paul and His Young Helper. Acts 16:1-3, II Tim. 1:1-5.
 June 15—Paul's Shipwreck. Acts 27:20-44.
 June 22—Paul Writing Letters in Prison. Phil. 1:1-25.
 June 29—(Review) Missionaries Today. Acts 26:14-20, II Tim. 4:7-8, Matt. 28:19-20.

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BIBLE MONITOR

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April 1, 1952

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A CRITICIZED, BETRAYED, CRUCIFIED, AND RESURRECTED SAVIOR

J. F. Marks

While Christ was faithfully fulfilling His mission on earth there were many watching Him closely, seeking to find fault and criticizing Him for His work. Many times the Pharisees used their motions and ideas to pass judgment upon Him and His work. Many did not hesitate to find fault with His teachings. They brought to Him questions in order that they might find fault and criticize Him for His work.

Woes were pronounced upon those guilty of evil criticism against Christ. Evil criticism is not the works of righteousness. Most of us know there is evil

criticism against christianity and other things in our day. Christ was betrayed by one, who walked with Him. One He loved much, betrayed Him into the hands of sinners.

Those who leave this world without Christ do it to their own sorrow. Surely we do not want to experience suffering which is far beyond the comparison of this world. Judas died in his sin. Peter fell, through the weakness of the flesh but he repented and became a strong pillar for the church.

While Jesus was in the upper room He knew Judas was going to betray Him. He mentioned it to the disciples. No doubt it was hard for the other disciples to believe or understand that Judas was going to betray Christ and walk with His enemies. It appears the eleven disciples were not much con-

cerned about the fate approaching their Master's earthly body. They slept while Christ was earnestly engaged in prayer to God.

He prayed that if it be possible let this cup pass from Him. He said, "Not My will but thine be done."

He knew His life depended wholly upon God. He asked God to forgive those who were destroying His life in this world. Christ taught if we forgive not men their trespasses we will not be forgiven our trespasses. How sad to think: the Son of God nailed on the cross, a thief on either side of Him, His enemies mocking and making fun of Him, nails being driven through His living flesh, being spit upon and struck with the palms of their hands.

While He hung suffering on the cross, as He was nearing death, darkness appeared about noonday. Also a great earthquake took place at the time of His death. Today we can rejoice at His victory over death and the grave. The narrow way is still open to glory.

A person once said to me there is trouble every where I look, this was said by one who made no profession. I

am thankful I can look far beyond this world of trouble, not with the fleshly eye, but with an eye of faith. We can look to the city of God, the home of the faithful resurrected including our Lord, Jesus Christ.

Here in this world: there are pests around about us, troubles on the farmland, highways, and city streets; sickness, disease, misery and death all bringing grief to many homes daily. Referring to the hardships of life, I feel we would be as men most miserable if we would not have anything better than this world to look forward to.

Christ was patient in suffering. He asked God's help while He was going through life on earth, especially in time of severe hardship. He looked forward to the time He would again live in heaven. The apostle Paul said, "I see through a glass darkly." Sometimes the experiences of life make our future gloomy and dark. Sometimes we sing, take my hand and lead me Father, for I cannot see my way. Surely we need God's protection and guidance over us in this troublesome world. The apostle Paul said, I

reach forth for those things that are before. A place of enjoyment without tears, sorrow, and suffering. If we expect to be resurrected unto glory we must live in Christ Jesus. Let us meditate upon God's Word, for it tells us of heaven the beautiful city of God. Many of its glories are unknown unto us but without the faithful prophets of old, Christ, the apostles and also our faithful forefathers; we would have no hope for the future life. Let us live in Christ Jesus that we may look to the time and press toward a glorious resurrection in Christ Jesus.

Rd. 1, Felton, Pa.

THE PRECIOUS BLOOD OF CHRIST

Ethel Beck

Have we ever stopped to think, "What if Christ had not shed His blood?" Do we put enough stress on its importance? We sometimes read articles, and hear sermons, on conversion and the new birth which do not mention the blood of Christ. The devil would have us to get away from teaching the

importance of the shed blood. In the Old Testament times the shedding of blood filled an important place. There was no atonement, no redemption without it, for: "It is the blood that maketh atonement for the soul," Lev. 17:11. "And almost all things are by the law purged with blood; and without shedding of blood is no remission," Heb. 9:22.

But thanks be to God that we have a far better sacrifice offered for our sins. The Lord Jesus Himself said, "For this is My blood of the New Testament, which is shed for many for the remission of sins," Matt. 26:28. This sacrifice was made once for all. We need not offer burnt offerings and sacrifices continually as the Jews did.

Because the precious blood of Christ has been shed, atonement has been made, redemption has been accomplished. Without it we would still be in bondage to sin. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

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of a lamb without blemish and without spot," I Pet. 1:18-19. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7 and Col. 1:14.

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us," Heb. 9:12.

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation

through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be justified, and the justifier of him which believeth in Jesus," Rom. 3:24-26.

Without shedding of blood there would be no peace. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself," Col. 1:20. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom.

5:1. Without peace there would be hatred, strife and contention. Peace, peace, wonderful peace! Sweet peace the gift of God's love.

We have access to God because the blood was shed. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart in full assurance of faith," Heb. 10:18, 19, 22. "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of

Christ," Eph. 2:13. And now we "have access by one Spirit unto the Father," Eph. 2:18.

"But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin," I John 1:7. There is power in the blood, wonder working power. Dear reader, have you applied it to your hearts

Precious is the soul-cleansing blood!
With each day 'tis prized more
and more;

Bathing in its deep crimson flood,
Brighter grows the way on be-
fore.

Clearer still is growing the vision,
Jesus' love more fully we know,
For the blood He gave doth renew
and save,
And it makes us whiter than the
snow."

We would live defeated lives if the blood had not been shed. We are able to overcome the devil only by the shed blood." And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death," Rev. 12:11.

Since the Lord Jesus has accomplished our redemption "we are more than conquerors through Him that

loved us." We can sing the song of the redeemed and give praise unto Him. "Unto Him that loved us, and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." Rev. 1:5-6.

Does it mean much to us that Christ Jesus shed His blood on Calvary? Should we not claim it as the most important factor in our salvation? Should not every sermon refer to it?

The shedding of blood for our sins was only a part of God's plan for His Son. After the blood was shed He died, and was buried. But that was not the end. Life does not end with the grave. He arose triumphant over death, hell and the grave.

Let us consider Paul's record of the story, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures. And if Christ be not risen: then

is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the first fruits of them that slept." I Cor. 15:3, 4, 14, 20.

Since Christ arose we also have that hope of rising from the dead, "even so in Christ shall all be made alive." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," I Cor. 15:22, 54-57.

Can we not also thank God because Christ Jesus has taken the sting out of death and gives us victory. Then comes the admonition, "be ye steadfast, unmovable, always abounding in the work of the Lord."

May this season when we celebrate the resurrection have a deeper meaning to each of us, than ever before.

Dallas Center, Iowa.

WARNINGS

Thornton Mellott

Of the many warnings in the Bible, perhaps the strongest is found in Rev. 17, where John the revelator tells us of the great deception that is to cover the whole earth. He compares it to a great city which covereth the whole earth and reigneth over the kings of the earth. He compares it to a whore, who did corrupt the earth with her fornication. Much rejoicing is brought about when the Lord God judged and punished the powers of satan. He took and cast alive into the lake of fire which burned with brimstone: the beast, the armies of the earth, the false prophets that wrought miracles and deceived them that had received the mark of the beast and them that had worshipped his image.

John tells how he saw another angel come down from heaven, having the keys of the bottomless pit and a great chain in his hand. He laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years. He cast him into the bottom-

less pit and shut him up. He set a seal upon him that he should not deceive the nations any more until the thousand years be fulfilled. John also saw those that were beheaded for the witnessing of Jesus and for their faith in the Word of God, and those that had not worshipped the beast, neither his image, neither received the mark upon their foreheads or in their hands. These are they that lived and reigned with Christ a thousand years, and the rest of the dead lived not again until the thousand years expired. This is the first resurrection, blessed and holy is he that has part in the first resurrection; on such the second death hath no power.

I wish to go back to the apostles who were anxious to know some sign, of the end of the world. Christ warned them of many things, I can only give a few. Christ told His apostles, the night He was betrayed, they all would be offended because of Him. It seems that Peter, always the first to speak, said they all may be offended but I never will be offended. Christ told him, this night before the cock would crow that he would

deny Him three times. Are any who read these lines guilty of denying their Lord and Master? You may say no, but are there not many thousands who deny their Master by their attendance and actions at worldly places? Christ tells us to abstain from even the appearance of evil.

Christ tells us to adorn our bodies in modest apparel. They tell us there is no religion in our clothes; I agree but I want to ask you one question, is there any religion in the water in which you were baptized? If you say no, can I say then, there is no need of baptism? Both are carrying out the New Testament and it is our duty to obey this Word of God, regardless of what it involves and what our opinion might be of what is commanded us in this Holy Book.

If Christ tells us to adorn our bodies in modest apparel, we should do it with a free will; obedience to His Word is what is required of us. When the prophet told Naaman, the leper, to dip himself seven times in the river Jordan, there was nothing in the water that made him clean, it was

obedience.

Now we will go back to Peter, at the time of his denying his Master, he was not yet converted. When the cock crew, Peter looked up and saw Christ looking at him, then we are told he went out and wept bitterly. Christ had told Peter when he was converted to strengthen his brethren. When he wept I believe he was converted, then and there. If ye love me keep my commandments, he that loveth me not, keepeth not my commandments. Christ tells us again, let no man deceive you. He warns us to beware of dogs; beware of evil doers; beware of false prophets, that lay in wait to deceive. Again, take heed that ye be not deceived, for God is not mocked, for many will come in My name saying I am Christ, go not after them.

When ye hear of wars and commotions, be not terrified, for these things must come to pass; nation shall rise against nation, kingdom against kingdom, great earthquakes in various places, famine and pestilence, fearful sights, and great signs from heaven. There shall be signs in the

sun and moon and stars, distress of nations. When you see all these things come to pass the end is not far off.

Let me warn you all to watch and pray always, that you may be counted worthy to escape all these things that shall come to pass and to stand before the Son of man.

Needmore, Pa.

DUNKARD PRINCIPLE WHAT IS IT?

F. B. Surbey

Part IV

In this number of our series, we aim to note a few points of doctrine too often overlooked. We call this doctrine, from the viewpoint that a doctrine is a teaching of the Bible. The Dunkard faith claims to believe the whole Bible, and that the New Testament is our rule of faith and practice. We claim that obedience to all the teachings of the New Testament is essential. We must therefore conclude that all of the New Testament teachings are Dunkard doctrine.

Jesus, in the beatitudes, implies that those qualities

that bring blessedness are to be possessed and lived. We are to be poor in spirit, be peacemakers, be pure in heart, be merciful. We are to mourn, and hunger and thirst after righteousness. and rejoice in persecution for righteousness. If our lives along these lines do not bring blessedness from the Lord, what do they bring? Jesus further says that we are to seek first the kingdom, lay not up for ourselves treasures on earth, live the golden rule, and if we have aught against our brother, we should first go and be reconciled before we attempt to offer our gift at the altar.

Paul in the New Testament says we should set our affections above, not on things of the earth. We should abhor evil and cleave to that which is good. We should be kindly affectioned one to another, in honor preferring one another, be patient in tribulation, be hospitable, distribute to the necessity of saints. We should not avenge ourselves but overcome evil with good, be of a meek and quiet spirit which is in the sight of God of great price, and continue instant in prayer. Paul also

tells us to think on things that are true, honest, just, pure, lovely and of good report. He tells us that even though we have the gift of prophecy, can speak with the tongue of an angel, give all our goods to feed the poor, and our body to be burned, and have not love it profits us nothing.

James comes along and tells us that faith without works is dead, and then gives us a concrete example to explain his statement, that reminds us of what Jesus said will be told to those on His right and left in the last judgment. James also tells us if we keep the whole law and offend in one point, we are guilty of all.

How do we people who call ourselves Dunkards, of whatever branch we may be, measure up to these doctrines? Is it possible brethren that we can be a member of the Dunkard Brethren church, be baptized by trine immersion, wash feet, observe all the other ordinances named in our previous article, and yet be lost eternally, because we have not possessed the heart qualities that make us blessed, because we have not had the right attitude to our fellow-

man, because we have not obeyed these simpler commandments referred to herein? We believe it is altogether possible, and quite probable. The old saying, that the judgment day will be the biggest and saddest surprise ever known, is quite true. Jesus says, many will come in that day and say, have we not done many wonderful works in Thy name, only to hear the pronouncement, "Depart from Me." There is no truer scripture than the one which says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21. "Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city," Rev. 22:14.

Looking into our lives, let us be sure that we practice and maintain the specific doctrines peculiar to the Dunkard church mentioned before, and then also be sure that we possess and live these other teachings of the New Testament. A true Dunkard is not only one of profession, but of posses-

sion. Not of some of the New Testament doctrines but of all of them.

West Milton, Ohio.

NEWS ITEMS

MAILING LIST

The Mailing List has just been revised and all renewals received before March 1st should be credited on your mailing slip. Any received since March 1st will not be credited perhaps before October 1st.

If any have not received credit for their renewal or if any addresses are not correct, please let me know at once. Thanks for the prompt renewals and especially the number of new subscriptions.

—Editor.

WEST FULTON, OHIO

The West Fulton church met for regular quarterly council Dec. 1, 1951. Bro. Edward Johnson opened the meeting by reading Col. 1: 1-13. Bro. John Carpenter led in prayer.

Our elder took charge, the first item of business was election of officers for the coming year: Elder Melvin Roesch was re-elected as our elder; clerk, Bro. John Carpenter; treasurer, Bro. Edward Johnson; trustee, Bro. Edward Johnson re-elected; auditors, Bro. Charles Leatherman and Bro. John Carpenter; Monitor cor., Sarah Roesch; church chorister, sister Lucille Rupp, asst., Sister Alberta Armstrong; Sunday school supt., Bro.

Charles Leatherman, ass't., Bro. John Carpenter; secretary, Sister Vera Lee Johnson, ass't., Bro. Delmar Pike; chorister, Sister Leola Beck, ass't., Sarah Roesch.

Teachers were elected for the classes.

We voted for our evangelist for the coming fall meetings, which will be announced later. Collection for our needy fund was taken. Closing prayer by Bro. Denver Rupp.

Sarah Roesch, Cor.

KANSAS CITY, MO.

Dunkard Brethren church met in council Friday evening, March 7th at 8 p. m. Service opened by singing hymn No. 266, and Bro. Jarboe reading first chapter of II Peter and leading in prayer. Elder Harry Andrews then took charge.

All business was taken care of in a Christian manner. The church decided to hold our spring lovefeast April 12th and 13th. We extend a cordial invitation to all who can come and enjoy these services with us. The meeting closed by singing and prayer.

Bertha Jarboe, Cor.

LITITZ, PA.

The Northern Lancaster County Dunkard Brethren held their council Saturday, Dec. 8th. These officers were elected for three years: Elder in charge, A. G. Fahnestock; church clerk, A. B. Keller; treasurer, Benjamin Reinhold; trustee, John Weidman.

These officers were elected for one year; Bible study leader, A. G. Fahnestock; chorister, A. G. Fahne-

stock; Sunday school supt., Benjamin Reinhold; sec., David Johns; men's and women's class, A. G. Fahnestock; young boys class, Marion Eberly; young girls class, Ammon Keller; primary class, Mabel Wells.

Elder Joseph Myers and James Keggerreis were here to take the voice of the church for a deacon. The lot fell on Bro. Marion Eberly and he was installed into the deacon's office. It was decided to have our series of meetings in September.

Susanna B. Johns, Cor.

An Appreciation

We feel a statement in the Bible Monitor will be an answer to our brethren and sisters as to our recovery. Almost six weeks in bed with bronchial pneumonia has greatly reduced my physical strength. I have now been down stairs ten days and out five times.

Only those who have passed through the experience can know how much cards, letters and visits can add comfort during such times. Especially has the Mechanicsburg Congregation done wonderfully, both by writing and visiting. Oh how much comfort and spiritual strength we could bring to one another if we would take time from the things that are entirely of this world and look after the welfare of one another.

"I was naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. When saw we thee a strange, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or

in prison, and came unto thee? Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. 25: 36, 38-40.

Nineteen hundred fifty-two has just begun, it is not too late to make new resolutions. His glorious coming is not far off. Let us strive to lay up all the treasures possible, over there, so we shall not be found naked. May God bless and keep every faithful follower of the Lord Jesus Christ.

Clayton F. Weaver,
Strausstown, Pa.

OBITUARIES

ELMER ALFRED WICKEL, Sr.

Was born in Marietta, Pa., July 27, 1872, and departed this life in the Ephrata Community hospital on Tuesday, Feb. 5, 1952, at the age of 79 years, 6 months, and 8 days, and after an illness of 4½ months. He was the son of the late Emerson A. and Fianna Getz Wickel. He was employed as a meat cutter in Reading and was a Dunkard preacher.

He is survived by his wife, Ellaminda Strickler Stuker Wickel; a son, Elmer Alfred, Jr.; two daughters, Alma, wife of Thomas Meade, Bernville, R. 1; Irene, wife of Howard Berkenstock, Sinking Springs, Pa.; six grandchildren; 19 great grandchildren; 4 step-sons; and 11 step-grandchildren.

Interment in the St. John's Reformed church cemetery, Sinking Springs, Pa. The services were in

charge of Bro. Henry Keggerreis of Shermandale, Pa., assisted by Bro. Clayton F. Weaver of Strausstown, Pa. A large group of friends and neighbors attended the funeral servisee.

Sarah E. Weaver.

THE MIND OF CHRIST

Wm. N. Kinsley

Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus." Now it is for us to search and learn what his mind was? Did He exercise lordship before he was crucified? He made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men, and being found (or assumed in human form) he humbled himself, and became obedient unto death, even the death of the cross. Isa. 53:7, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers." Was this exercising any lordship? Does the lambs or sheep exercise lordship or authority, on other animals.

He was numbered with the transgressors and made intercession for the trans-

gressors. Luke 23:33-34, "When they were come to the place, which is called Calvary there they crucified him. Then said Jesus, Father, forgive them: For they know not what they do." Do we have this mind within us to them that harm or hurt us? Are we willing to forgive them, our adversaries? Or do we try to get even, by striking back in a way of revenge.

Rom. 1:30, "Deceit, backbiters, haters of God, proud, spiteful, without natural affection, implacable, unmerciful, without understanding, they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Was this the mind of Christ?

Rom. 8:5-6, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God." Rom. 12:10, 14, 17, "Be kindly affectioned one to another with brotherly love; in honour preferring one another.

Bless them which persecute you: Bless, and curse not. Recompense to no man evil for evil. For it is written, Vengeance is mine; I will repay, saith the Lord."

Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." This was the mind of Christ, recorded in Luke 19:10, "For the Son of man is come to seek and to save that which was lost." Man seems to condemn those they think are lost, or those which are in the mire of sin. I Tim. 1:15, "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners." James 5:19-20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Rom. 10:1, "Brethren, my heart's desire and prayer to God is for Israel, that they might be saved." This was the Apostle Paul's mind. Is this your mind?

For Christ is the end of the law for righteousness to

everyone that believeth. John 3:17, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." That whosoever believeth in him should not perish, but have eternal life. Luke 9:56, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." Today men have sought out many inventions to destroy men's live. Gal. 6:10, "As we have therefore opportunity, let us do good unto all men." Is this your mind?

"If ye be led of the Spirit, ye are not under the law. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. If ye have not the Spirit of Christ, ye are none of His. Luke 18:17, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Jesus said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Matt. 15:32, "Jesus called his disciples unto him and said, I have compassion on the multitude, I will not send them away, lest they faint in the way." Mark 8:2, "I have compassion on the multitude because they have been with me three days, and have nothing to eat." The word compassion meaning, sympathy, pity, and with desire to help or to spare. Jesus has brought from heaven a perfect plan of salvation or law. James 1:25, "Who looketh into the perfect law of liberty, and continueth therein . . . this man shall be blessed in his deed. So speak ye and so do, as they that shall be judged by the law of liberty." For he shall have judgment without mercy: that hath shewed no mercy. And mercy rejoiceth against judgment (or mercy will triumph over judgment).

Gal. 5:1, 'Stand fast therefore in the liberty wherewith Christ hath made us free.' V. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This is a sad condition." V. 6, "For in Jesus Christ neither circumcision availeth anything: but faith which worketh by love. Who did hinder you that ye should not obey the truth?" This persuasion cometh not

of him that calleth you.

James 1:13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted, when he is drawn away of his own lust, and enticed." Rom. 12:2, "That ye may prove what is that good and acceptable and perfect will of God." Perfect will, a complete will. We dare not add to what God pronounces perfect. Neither have we any right to take from.

Heb. 5:8, "Though he (Jesus) were a Son, yet learned he obedience by the things which he suffered: and being made perfect he became the author of eternal salvation unto all them that obey Him." Jesus was busy serving humanity while here on earth: healing all manner of sickness, making the blind to see, deaf to hear, the lame to walk. He gave all He had even His very life, He was a faithful servant.

HYMN

With a child-like heart of love
At Thy bidding may I move:
Prompt to serve and follow Thee
Loving Him who first loved me.

Teach me all Thy steps to trace,
Strong to follow in thy grace:
Ever new that joy will be,
Loving Him who first loved me.

Thus may I rejoice to show
That I feel the love I owe:
In obedience is all her joy
Of his love who first loved me.
Hartville, Ohio.

HEAVEN

God lives up in heaven, Matt. 6:9, He prepared His throne in the heavens, and His kingdom rules over all. He created heaven for His dwelling place, Rev. 10:6. While God is everywhere present, He is especially in heaven and rules from there, and answers His people from there, 1 Chron. 21:26 and 2 Chron. 7:14.

Jesus is in heaven. He went there to prepare a place for His saints. It is there that He made atonement for His followers and acts there as their advocate. The angels are there and rejoice when one sinner repents. There is joy in heaven; 'In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.' Psalms 16:11.

Heaven is the Father's house, the seat of the kingdom of God and His Christ.

The names of God's children are written there, Luke 10: 20. Nothing unclean can enter there. Flesh and blood cannot inherit the kingdom of God but Jesus can present His saints faultless before the presence of God's glory with exceeding joy in bodies not of flesh and blood, but spiritual and heavenly, to live in joy and happiness forever.

Why will the saints be so happy in heaven? Because their sins are all forgiven. They are blessed and holy, out of reach of sin and death. They have access to the tree of life and water of life. The great joy is to be in God's presence, where there is no more death, neither sorrow, nor crying. God shall wipe away all tears from their eyes.

Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit," 1 Cor. 2:9, 10. The beloved Apostle John was permitted to see what heaven is like, as we read in the Revelation; especially chapters 4, 5, 19, 21 and 22.

Since God is a Spirit,

people sometimes wonder if God has a visible form. How strange! Paul says, "There is a spiritual body, there are celestial bodies." The beloved Apostle John was in the spirit in heaven, in a spiritual body. He must have had a body for he fell down twice before the angel to worship; but was told, "See thou do it not; worship God." He was able to speak and weep and write and eat. He saw One sitting on the throne, with a book in His hand. He saw the four and twenty elders cast their crowns before the One on the throne and heard them shout His praise. Of course God is not visible to men in sinful flesh, but in the spirit. Even Moses was not permitted to see God's face, but the redeemed in heaven shall see His face. Since man was created in the image and likeness of God, and Jesus is the brightness of His glory and the express image of His person, it is easy to see that God and His heavenly hosts have glorious spiritual bodies.

How then can poor sinful creatures ever get to heaven? It is done through the work of God "Who hath delivered us from the power

of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:13. Jesus has redeemed us by His precious blood, 1 Peter 1:18-19. God has made Jesus our wisdom, righteousness and redemption, 1 Cor. 1:30; He has sealed us with the Holy Spirit of promise, which is the foretaste of our inheritance. He will change our vile bodies and make them like unto His own glorious body, Phil. 3:20-21. He makes us kings and priests unto God, and we shall reign forever with Him.

All of this life may easily be sacrificed for heaven. It is the saints' eternal inheritance. Jesus told His disciples: "If any man will come after me, let him deny himself, take up his cross, and follow me . . . for what shall it profit a man to gain the whole world and lose his own soul or what shall a man give in exchange for his soul?" When money is lost, nothing is really lost. When a god name is lost, something is lost and no one is benefitted. When character is lost, much is lost and it is only by the grace of God that it can be regained. When life is lost, opportuni-

ty for all is lost and cannot be regained, but death is not final, all will be resurrected. But when heaven is lost, all is lost forever.

The new-born saints that abide in Christ, walk with Him and suffer with Him, shall some day reign with Him.

Sel. by Harry J. Junkins.

WHO IS ON THE LORD'S SIDE?

Text—Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. Ex. 32:26.

Introduction—

1. The circumstances: Moses had been in the Mount receiving the tables of the law. As he and Joshua came to the foot of the Mount they saw the Israelites dancing before and worshiping the golden calf which Aaron had made.

2. The question: "Who is on the Lord's side?" Not, Who is on my side, and who is on Aaron's side.

3. The demand: "Let him come unto me." It meant action and separation.

4. The consequence: The Levites came forth and were used of God. The others refused to come and 3000 of them were slain.

To be on God's side, Israel had to act. They had to separate themselves from the disobedient, idol-worshipping group. They had to separate themselves unto God.

I. The Two Sides.

1. There are two sets of standards: the standards of the world, and God's standards. We are conforming to one or the other. Either we are on God's side or we are on the side of the world.

2. Are we on God's side? is the question that should concern us. Too often the following attitude is taken: "I am on brother So-and-so's side. Everything that brother So-and-so does is all right, and every one that opposes him is wrong." Following men instead of following God is an evil that oftentimes has been disastrous to the Christian church. Divisions have occurred in some instances, not because one group was one hundred per cent on God's side and the other one hundred per cent on the side

of the world, but rather because one group was for one man and the other for another. Our first concern should be that we are on God's side, and then we will follow God-appointed leaders, and not man-appointed or self-appointed ones.

II. What It Means to be On God's Side.

1. It means action on our part. "Let him come unto me." Some want to be on God's side but are not willing to take an open stand for Him. Suppose an Israelite would have said, "Yes, I am on God's side, but I am not going to step out from this dancing, idol-worshipping, disobedient, God-dishonoring group." He would have been among those who were slain.

2. It means a life of separation or nonconformity. There is a great need today of a well-balanced, well-rounded program of nonconformity to the world; a program that deals with all phases of separation from the world, including "the lust of the flesh, the lust of the eyes, and the pride of life." We cannot win the world by becoming like the world. Israel always lost when they

became like the world. So will the church today.

Many today do not like to hear anything on the subject of nonconformity, for they think that it applies to dress only. Any person whose nonconformity is merely a matter of dress is in a large measure conformed to the world, in spite of his attire. Nonconformity, while it must include the matter of attire, means vastly more than that.

Romans 12 and Colossians 3 show us something of what nonconformity meant to the apostle Paul. It includes one's attitude toward himself and others, conversation, affections, conduct, thoughts, business, appearance, family life, etc.

III. Ways in Which One May be Conformed to the World.

1. In his attitude toward self. The first thing Paul mentions in his nonconformity teaching in Romans 12 is not to think of ourselves too highly. In Col. 3 he tells us not to prefer ourselves above others. The person who is an "I specialist," thinking and speaking continually of self, and working for self continually, has a worldly

attitude regardless of his emphasis on nonconformity to worldly ways.

2. Conversation. One of the very best ways of showing that one is nonconformed to the world is by his conversation. Paul says that blasphemy, filthy conversation and lying have no place in the Christian's life. There are plain people who make loud claims to nonconformity and yet are guilty of gossiping, slander, and filthy conversation. These things are the best indications of worldly-mindedness and conformity to the world. Paul places the evils of the tongue with murder, fornication, wickedness, ungodliness, Rom. 1:29-30. Of the seven things mentioned by Solomon that God hates, three have to do with the tongue, Prov. 6:16-19.

3. One's attitude toward his enemies. The way of the world is to avenge itself, but not so with the Christian. We make the claim of nonresistance, but are we really nonresistant? One may avenge himself with a gun, with his fist, with law courts, or with his tongue. It makes little difference which, for either violates the principle of the Scriptures.

The tongue may be so effectively used in revenge that, figuratively speaking, the opponent is left wallowing in his own blood and gasping for breath, while the victor wipes the blood from his sword, glorying in his victory. No law court is more unjust than the tongue, no sword more piercing. He who uses his tongue in avenging himself has the attitude of the world, and to that extent cannot claim non-conformity to the world.

4. Affections. The worldling has his affection set on the earth, while he who conforms to God's standards has his affection set on things above.

5. Conduct. An impure life, anger, wrath, uncharitable conduct bespeaks conformity to the world.

6. Business. Nonconformity reaches into business life. Where the spirit of speculation and the desire to secure money that has not been earned is, there is a worldly mind. God's people have followed the world too much in this particular. Buying without the prospect of paying, and failing to satisfy one's creditors is not a becoming attitude for one professing nonconformity.

7. Family life. Paul wanted the Christian family to be different from the worldly family; in other words, nonconformed. Wives are to be subject to their husbands. That is not the way of the world today. There is a tendency for women to become "man-nish." They want to hold men's positions, to dress like men, act like men. In doing so they have lost much of that womanly quality which real men admire. The Christian woman is to be different from the worldly women.

Husbands are to love their wives. The wives of the pagans were mere slaves. Paul says it is not to be so with Christians.

Children are to be obedient to their parents. Again, this is not the world's way. Paul wants to see real Christian homes that will be a contrast to the homes of the world. He wants homes of love and order.

8. Attire. The persons who conform to the world in modern fashions cannot have real spirituality, depth of character, nor a powerful personality. The young man who must spend much of his time "fixing" himself up, and must have many

changes of suits, shoes and ties becomes a "sissy" and has no depth of character, to say nothing of the effect spiritually. In any denomination the sisters who are contributing to the spiritual life of the church and who are touching lives are the ones who are modestly and simply attired. The congregations that are alive and healthy are the ones that are not slavishly following the god of fashion. Simplicity and modesty of attire is a real Biblical principle. If we lose out on this question we are not a nonconformed people.

Many other ways of being conformed to the world might be mentioned: the kind of homes we have, the kind of automobiles we drive, the kind of meals we serve, etc. The principle of simplicity and nonconformity should apply in these things as well as in one's attire.

IV. Why Should I Be on The Lord's Side.

1. Without a people who are separated unto the Lord—who are the salt of the earth—the world is lost. One family of nonconformed people was all that kept the human race from being de-

stroyed at the time of the flood. Ten nonconformed people would have saved Sodom. If there would be no people on the Lord's side the world would be destroyed.

2. It is the only right side. It is the right thing to be a Christian.

3. God's side is the victorious side. It may be the side of the minority; it is the side of the narrow way, yet it is the triumphant side. God's side will triumph.

4. It is the joyous side. The Christian man is the happy man. The person at enmity with God cannot be happy.

Conclusion—

1. Are you on the Lord's side? If not, why not? You may be on His side if you will separate yourself from a Christ-rejecting world, and separate yourself unto God.

2. There is a time coming when you will be glad that you are on His side. Others will clamor to be on His side then. If we want to be on God's side through eternity we must be on His side now, and that means separation from the world.—Milo Kauffman in Gospel Herald.

IT ISN'T THE CHURCH—IT'S YOU

If you want to have the kind of a church,

Like the kind of a church you like,

You needn't slip your clothes in a grip,

And start on a long, long hike.
You'll only find, what you left behind,

For there's nothing really new,
It's a knock at yourself when you knock your church;

It isn't the church—it's you.

When everything seems to be going wrong.

And trouble seems everywhere brewing,

When prayer meeting, young people's meeting and all,

Seems simmering slowly-stewing,
Just take a look at yourself and say,
"What's the use of being blue?"

Are you doing your "bit" to make things "hit"?

It isn't the church—it's you.

It's really strange sometimes, don't you know,

That things go as well as they do.

When we think of the little—the very small mite—

We add to the work of the few.
We sit, and stand 'round, and complain of what's done,

And do very little but fuss,
Are we bearing our share of the burdens to bear?

It isn't the church—it's us.

So, if you want to have the kind of a church,

Like the kind of a church you like,

Put off your guile, and put on your smile,

And hike, my brother, just hike,
To the work in hand that has to be done—

The work of saving a few,
It isn't the church that is wrong, my boy,

It isn't the church—it's you.

Sel. by Paul R. Myers.

HOW READEST THOU?

It is one thing to read the Bible through,

Another thing to read to learn and do.

Some read it with design to learn to read,

But to the subject pay but little heed.

Some read it as their duty once a week,

But no instruction from the Bible seek;

While others read it with but little care,

With no regard to how they read, nor where.

Some read it as a history, to know how people lived three thousand years ago.

Some read to bring themselves into repute,

By showing others how they can dispute;

While others read because their neighbors do,

To see how long 'twill take to read it through.

Some read it for the wonders that are there—

How David killed a lion and a bear;

While others read it with uncommon care,

Hoping to find some contradiction there!

Some read as though it did not
speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he
sees.

One reads with father's specs upon
his head

And sees the things just as his
father said.

Some read to prove a pre-adopted
creed—

Hence understand but little that
they read;

For every passage in the book they
bend,

To make it suit that all-important
end!

Some people read, as I have often
thought,

To teach the book instead of being
taught.

And some there are who read it out
of spite—

I fear there are but few who read
it right.

So many people in these latter days,
Have read the Bible in so many
ways

That few can tell which system is
the best,

For every party contradicts the
rest!

But read it prayerfully, and you
will see,

Although men contradict, God's
words agree.

For what the early Bible prophets
wrote,

We find that Christ and his apostles
quote:

So trust no creed that trembles to
recall

What has been penned by one and
verified by all.

O For a closer walk with God!
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

Return, O holy Dove! return—

Sweet Messenger of rest,
I hate the sins that made thee
mourn,
And drove thee from my breast.

What peaceful hours I once enjoy-
ed!

How sweet their memory still:
But they have left an aching void
The world can never fill.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

Sel. by Sister Roberts.

SENTENCE SERMONS

It is a blessing that salva-
tion cannot be purchased
with money, if it could be,
there would not be any poor
folks in heaven.

Our audience is vaster
than we think. The teacher
of a class of young boys in-
fluenced the christianizing
of Korea. "I ordained thee
a prophet to the nations,"
Jer. 1:5.

No one has attained per-
fection. Self-appreciation

kills humility, and make us pious frauds. "All our righteousnesses are as filthy rags," Isa. 64:6.

We automatically judge ourselves. Use charity toward others. Give them the benefit of the doubt. "He shall have judgment without mercy, that hath showed no mercy," Jas. 2:13.

The fragrance of a kindly deed delights the Infinite. "The Lord smelled a sweet savour," Gen. 8:21.

The Heavenly Father heals our wounds and diseases. He is closer to us than earthly parents. "Like as a father pitieth his children, so the Lord pitieth them that fear him," Psa. 193:13.

Happiness is through helpfulness. Every morning let us build a booth to shelter someone from life's fierce heat. Every noon let us dig some life-spring for thirsty lips.—N. D. Hillis.

They will ask you, "What have you done?" Not, "Who were your ancestors?" The famous veil in the sanctuary

is not revered by the faithful because it came from the silkworm.

Ten men have failed from defect in morals where one man has failed from defect in intellect.—Horace Mann.

It is not work that kills men, it is worry. Work is healthy: worry is rust on the blade. It is not the revolution that destroys the machinery, but the friction.—H. W. Beecher.

They greatly dare who greatly trust. If our faith were greater, our deeds would be larger. The reason so few of us attempt great things for God is simply because we do not trust Him enough.

The last word is the most dangerous of infernal machines, and the husband and wife should no more fight to get it than they would struggle for the possession of a lighted bombshell.

To work out our life problems, we need to add love, subtract hate, multiply good, and divide between truth and error.—J. T. Coleman.

BIBLE MONITOR

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April 15, 1952

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EASTER MORNING

Paul R. Myers

Very early in the morning,

On the first day of the week,
Come women to the sepulchre,
The HOLY ONE to seek.

The sun was peeking through the
sky,

As they trod upon their way,
They had brought sweet spices with
them,
To anoint the Lord that day.

How they pondered as they journey-
ed,

Who shall roll away the stone?
It was huge and round and heavy,
And the women were alone.

As they came into the garden,
Near the place where Jesus lay,
They found the tomb molested,
For there was a 'quake that day.

The Angel of the Lord descended,
Came and rolled the stone away,
Then He sat upon it, Victor,
Proving God shall have His way.

His countenance was like lightning,
And His raiment white as snow,
Manifesting power and glory,
That all who saw might know.

And for fear of Him the keepers,
Of the sepulchre did shake;
And became as many dead men,
Not a one a sound did make.

He spoke to them so clearly,
Why seek the living among the
dead?

He is not here, but is risen,
Remember not, what He had said?

Come in and see the empty tomb,
Behold the place where He did lay,
Go tell the Apostle Peter,
That Christ arose this day.

And tell the other disciples,
Of the things you've seen and
heard;

For the empty tomb this morning
Bears the trueness of God's Word.

In obedience to the Angel's word,
With haste they sought the few;
Jesus met them on their journey,
But was hidden to their view.

Many times since Christ arose,
He has appeared unto mankind;
Touching hearts and souls within us,
Bringing to us peace of mind.

Since Christ became the first-fruits
And burst forth from the grave,
We now have hope eternal,
Of a living soul to save.

I know the tomb is empty,
I saw it with mine eyes;
Give God the praise in Glory,
For a home beyond the sky.

—Box 117, Greentown, O.

“HE IS NOT HERE: FOR HE IS RISEN”

Matt. 28:6

The death and resurrection of Christ are the foundation of the great plan of redemption of God. Many great leaders have come up from time to time and have had many followers but none have the miracle behind them that our Lord and Savior has. He is not in the tomb for He is risen. His grave may be pointed out but he has arisen, has gone about and is no longer in the tomb. However great the following of other leaders, they have died and are in their graves. However great their past, at least in the eyes of men, they have no hope for the future.

Christ's power lives on, more than just its influence, actually His power is greater than when here on earth. It continues from age to age,

His blood was shed that the sins of all who accept Him, may be forgiven. He intercedes with God on our behalf. We can ask of God, what we will, through His name. He has promised to come to earth again and take, those who accept Him as their Savior and are faithful to His commandments, unto Himself that they may be with Him in Heaven.

The fact of the resurrection is one that was believed by many of the faithful of God, in the ages that are past. While those of the Old Testament do not make its details as plain as in the New Testament, their faith in it is clearly shown. Isaiah, Ezekiel, Daniel, Jonah and David all give thoughts and passages referring to Christ's mission and the resurrection. Neither of these Godly men give complete details nor are their thoughts connected in one place. Perhaps Isaiah chapter 9, 25 and 26 give the most of any in the Old Testament.

Our text was given as a surprise message to the women who came to finish the customary preparation of His body for burial. The time had been so short, between the permission to bury

Him and the approaching Sabbath Day, that they had not time before this, to bestow their precious ointment upon His body. Several thoughts indicate that they had no idea of His being resurrected, "Sir, if thou have borne him hence, tell me where thou hast laid him," Jno. 20:15. The apostles were also greatly puzzled by His resurrection even at their consultation about it, in the upper room. They were all still carnal and trying to reason these spiritual things according to natural understanding. How are we guided? Even if we do believe of the Resurrection, in all its details, do we believe and practice all His commandments and teachings or do we just believe and practice those only, which we can reason out by carnal understanding and material methods?

Human minds cannot fathom the significance of His resurrection unto us. The prophets of the Old Testament knew what they were talking about, yes they really were inspired of God. The glories of the New Testament are really true, for He was not just a human teacher but actually the Son

of God, who brought from Heaven the saving Gospel. Christ shed His blood for our sins and death is no more a terror for us, "Because I live, ye shall live also."

Jesus reigns, God's plan of salvation is finished. We have an advocate with the Father. By accepting His shed blood as our sin-offering, our sins can be forgiven. If we are true and faithful to His commandments, we can be heirs and joint-heirs with Him. Our Lord and Savior has ascended unto the Father to prepare a place for us. The Spirit of truth has come to reveal His Words unto us and to lead us into the way of all truth. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you," Jno. 16:7. Christ told Peter to strengthen his brethren, when he was converted. Are we converted to the faith of the resurrection? Are we strengthening our fellowmen spiritually?

Speak gently, 'tis a little thing

Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.

BIBLE MONITOR

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Isaac Jarboe, Grandview, Mo., Associate Editor.

THE NEW TESTAMENT CHURCH

W. E. Bashor

Many are asking and have been asking the question, Which is the right church? How may I know which church to join?

We know that man is a religious being, that man even in an uncivilized state worships something. Even man with his vast amount of learning, worships the true and living God, or some other God: pleasure, riches,

or what ever takes first place in his heart. Those in the New Testament Church put God first. Luke 9:23, "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Therefore, because man is a religious being, he needs a guide. We offer to all men the New Testament as the only safe guide, to guide men through this land of sin and folly. It contains the revealed will of God, given to us by Christ himself and confirmed unto us by them that heard him, Heb. 2:3-4.

All those who are desirous to know the right way can occupy no safer ground than to accept the teaching of the New Testament. Whatever may be said about the merits of other books, we know and are confident that the New Testament is a safe guide. We also know that our salvation does not depend upon what other men have written concerning religion, viz, Joe Smith, Mary Backer Eddy, Mrs. White, etc, but upon what is in the sacred volume that God has given us.

We therefore accept the

New Testament, and that alone, as the only infallible rule of faith and practice. We know that all religious people must agree that in doing so, we are perfectly safe; and if we obey from the heart that form of doctrine taught therein we can safely say that we belong to the New Testament church, whose foundation is Jesus Christ our Lord. Then we place ourselves above doubt. People may have their disciplines and creeds, and place great stress upon them, but at that they must be in doubt, as concerning their correctness or their acceptance with God.

The New Testament is the book that is to be opened in the day of judgment. Jesus said, John 12:48, "The word that I have spoken, the same shall judge him in the last day." Since the Bible is the only book by which we are to be judged in the last day, it is certainly important that we conform to its precepts and commandments, and adjust our lives to its teaching. By so doing we become the children of God and members of His Church.

(To be continued.)

Turlock, Calif.

GOSPEL

D. K. Marks

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1:16. The gospel is, the glad tidings of salvation through Jesus Christ. When Jesus began to preach, He said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," Mark 1:14-15. Isaiah prophesied of the work of Jesus, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," Isa. 61:1-2.

Jesus began to bring the gospel to the poor, the meek, the broken hearted, the blind, the lame, and the sick. Many Jews accepted the gospel. Jesus chose twelve

disciples to follow Him and them. Finally Saul went to learn the gospel. Jesus Damascus intending to per-
 taught that we must forsake secute the church. When he
 sin and all that is displeasing came near the city, the Lord
 to God. "But whosoever struck him blind and he fell
 shall lose his life for my sake to the earth, he heard a voice
 and the gospel's the same saying, Saul, Saul, why per-
 shall save it." Mark 8:35. secutest thou me? The
 Jesus came to His own, the answer was I am Jesus
 Jews, many did not accept whom thou persecutest. Saul
 the gospel, but as many as said, Lord what wilt thou
 received Him, to them gave have me to do? Go into the
 He power to become the sons city, and it shall be told thee
 of God. Jesus said, "the what thou must do. Saul
 gospel must first be publish- was obedient, he was blind,
 ed among all nations," he went into the city, he
 Mark 13:10. Before Jesus spent three days and three
 ascended up into Heaven He nights fasting and praying.
 said unto them, Go ye into The Lord sent Ananias to
 all the world, and preach the Saul, who was later named
 gospel to every creature," Paul, to teach him the gospel
 Mark 16:15. of Jesus, Saul believed and

The apostles preached and followed the gospel way.
 defended the gospel. Soon he began to preach and
 "Neither is there salvation defend the gospel, he was
 in any other: for there is psecuted, he went from city
 none other name under to city preaching the gospel.
 heaven given among men, He was not afraid or
 whereby we must be saved," ashamed of the gospel for he
 Acts 4:12. The church grew had learned it was the power
 in numbers, the enemies of of God unto salvation of the
 the gospel began to prose- never dying soul, of the
 cute and kill those who had Jews, the Greeks and all
 accepted and lived the the human family. "I am
 gospel. debtor both to the Greeks,

Saul of Tarsus became an and to the barbarians; both
 active man to destroy the to the wise, and unwise,"
 gospel in Jerusalem. As the Rom. 1:14.
 gospel spread to other cities, We are glad to know there
 Saul followed, persecuting are ministers who are

preaching the full gospel and years of time bringing a willing to do all they can, different gospel, may we some others may be willing, always remember the gospel but do not get an opportunity. "For though I of Christ does not change. preach the gospel, I have "Jesus Christ the same yesterday, and today, and forever. Be not carried about nothing to glory of: for with divers and strange doctrines. For it is a good necessity is laid upon me; thing, that the heart be established with grace; not yea, woe is unto me, if I preach not the gospel. For if I do this willingly, I have with meats, which have not profited them that have been occupied therein," Heb. a reward: but if against my will, a dispensation of the gospel is committed unto me," I Cor. 9:16-17. Paul 13:8-9. We can learn and warned the church to hold study the gospel according to Matthew, the gospel according to Mark, the gospel according to Luke, and the gospel according to John. on and obey the true gospel of Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him," 2 Cor. 11:3-4. Paul reminds all to be on their guard.

Eve was deceived by obeying the voice of the evil spirit (Satan) and not obeying the voice of God. Satan has been deceiving very many down through the The Acts of the Apostles tell us that the gospel was preached, obeyed and practiced in all things in the early church. "But if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Cor. 4:3-4. The gospel was precious, beautiful, powerful and a spiritual life to Paul, who said, "for me to live is Christ and to die is gain," he knew and felt the saving power of the

gospel and the reward that he would receive when his life work was over, and he would live in Heaven.

It is very sad to think that the god of this world (Satan) blinded the hearts and lives of many, so that they do not accept and live the full gospel of Jesus. Paul gives the place and doom of the wicked and disobedient.

"To you who are troubled rest with us, when the Lord

Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2

Thess. 1:7-9. Paul said, For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth. The early church was not ashamed of the gospel. Our forefathers in America were not ashamed of the gospel. It is our duty to follow in the steps of the faithful that the gospel may be known in our generation. Jesus said,

"Whosoever therefore shall be ashamed of me and my

words in this adulterous and sinful generation of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark 8:38. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. 4:8.

York, Pa.

BURDEN BEARING

J. F. Marks

The burdens of hardships of life are often not equally allotted to mankind. People suffer in many different ways. Some meet with terrible suffering, other meet with very little suffering. Some meet with terrible misfortunes, others meet with very few misfortunes. Many things of life are against the wishes and hopes of human flesh and are hard to understand and fully realize why, because God's ways are not our ways. We need to commit out all unto His care and keeping.

As we refer to the history of our forefathers, a century

or more ago, their great confidence in one another and their strong determination to share in one another's burdens, is far outstanding compared with our day. Some time ago I heard an aged person say, those good old days are past and gone.

I am told the non-professing people of long ago, had more confidence and trust in one another and their desire to help each other, than the professing christian people of today. Many people of today are not looking to do good deeds toward their fellowmen but only evil deeds, spreading false reports and other evils. My prayer is that we, who profess to be followers of Chrsit, will look to the Lord for guidance.

It appears to me there is need of a great revival among many of the professing christian people of today, so the world may see the reality in the religion of Jesus Christ. We have a record in God's Word of one that said, "Am I my brother's keeper?" Also about a rich man who thought only of himself and had no feeling for the dying at his gate. Such was not the life of Christ. He did

what He could to comfort others, especially those suffering from affliction through disease. Love and sympathy lead to the help of burden bearing for others. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body," Heb. 13:3.

"I have shewed you all things, how that so labouring ye ought to support the weak," also to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive," Acts 20:35. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," Rom. 15:1. "Bear ye one another's burdens, and so fulfill the law of Christ," Gal. 6:2. Today we prove our belief by our works. What has become of the fine examples set by our faithful forefathers, their true sympathy and love, which pledged one to another in the bearing of burdens. Let us work and pray for new life in Christ Jesus through the Gospel in our day. May our light shine brighter and brighter for Christ Jesus.

Rd. 1, Felton, Pa.

OBEYING GOD, OUR CREATOR

James Blackwell

As we carefully study God's holy and sacred Word, from the first chapter of Genesis to the last chapter of Revelations, there is an interest established in our mind which soon proves that its truths were drawn up by a mind greater than that of weak man.

God prepared a beautiful garden, full of all the needs of the first man and woman. He gave them the opportunity of partaking of every fruit of the garden except from the tree of knowledge, thus distinguishing good from evil. Now we find the first appearance of satan, unto the man whom God created.

The serpent was more subtle than any beast of the field, that God had made, so satan used the serpent to tempt woman. He encouraged the woman to disobey the command of God, by partaking of the forbidden fruit and found it good for food and pleasant to the eye, so she gave it to her husband and he did eat also.

This is the first disobedi-

ence, by the human family, of the commands of God. It is supposed that the serpent was then in a different form than that which we know him today, for as a representative of satan, he had a voice and uttered words. For this act the serpent was cursed above that of any beast, for he must now go upon his belly and eat the dust of the earth for his food.

The woman was cursed by multiplying her sorrow and her conception and her husband should rule over her. Adam was cursed by sentencing him to eat his food by the sweat of his labors and the ground would be cursed. This curse will hang over the human family for their entire time upon the earth.

God has made a way for the human family to return unto Him, by accepting the shed blood of His only begotten Son, Jesus Christ, and then obeying His commandments. By our obedience we prove our love for our Savior and our God.

It is beyond my understanding, why people still will take the advice of satan than the sure commandments of God. In the second

generation Cain and Abel is one who delays, and that is brought their sacrifices unto the subject we want to think God. Cain brought fruit of upon at this time.

the field, which contained no blood, and God had not respect unto it. Able brought of the firstlings of his flock, thus shedding blood and God had respect unto it.

Obedience is more pleasing unto God than sacrifice. God wants our love and service. Satan is satisfied by getting our service through a little disobedience of the commands of God. People today are going about in dire need of the love of God and the love of one another. People are too easily yielding to the temptations of satan. Oh that we might pray and labor for the needed love from God and toward one another. God controls the provisions of the salvation of our souls, will we love Him, obey and serve; that we might have this eternal salvation for our souls?

Quinter, Kans.

PROCRASTINATION

Eldon Fahl

The definition of procrastination is delay or put off. A procrastinator therefore, God's deadline for you is

I suppose we all know some procrastinators. To delay something may cause much trouble, expense, loss of opportunities, and even life. Many times there is a deadline, things must be done by a certain date or there will be a penalty attached. Many delay until the deadline is passed and therefore must pay the penalty.

There are so many things that man will not delay in getting for himself, if possible. The natural man is always striving for this world's goods. But, he is a procrastinator, when it comes to his own Salvation.

We have all heard the statment, "It is a matter of life or death." In general, that statement is made in connection with a grave illness or a tragedy. If that be the case, any delay on the doctor's part, could easily mean someone's death.

Now I want to bring out the spiritual side of the above paragraph. Let us not forget, God has some deadlines and also some penalties. Unsaved person, God's deadline for you is

now, today. He means what business.

He says in His Holy Word. My prayer to God is that For you, He says, "Behold, you, the unsaved, will not be now is the accepted time; procrastinators, when it behold now is the day of comes to your Soul's salvation," 2 Cor. 6:2. This tion. Do not delay another is a matter of Eternal Life moment. When you delay, or Eternal punishment for you are playing into the you. Will you be here on devil's hands.

earth, tomorrow? Next The answer to the most week? Next year? Only important question ever asked, "What must I do to be God knows.

Here is an example: Two saved? Acts 16:30. Is this, young men, 18 and 20 years "Believe on the Lord Jesus of age, from a nearby Christ, and thou shalt be village, passed into eternity, saved," Acts 16:31. "He Dec. 7, 1951. The result of that hath the Son hath life; an automobile accident. and he that hath not the They were christians, and Son of God hath not life," I thank God, we trust they are Jno. 5:12. Jesus says, "I in heaven. Being called out am the way, the truth, and of this world, was no doubt, the life: no man cometh least expected on their part. unto the Father, but by me," "Therefore be ye also ready: Jno. 14:6. for in such an hour as ye "Without faith it is impossible to please Him," think not the Son of man Heb. 11:6. If we have faith cometh." Matt. 24:44. in Him we will try to please Him and do what He has told us in His word. We are

Procrastination or delay, made to realize that of ourselves we can do nothing. We are earthly weapon. It is more powerful than the A-bomb, H-bomb or any other kind of realize that we have sinned against His will and have come short of our duty many times. If we have an humble and every soul that he can. penitent heart He will You can rest assured, there pardon us.

are no strikes, no layoffs and "Ye must be born again," no vacations, in the devil's Jno. 3:7. Baptism is the

means of a new birth for each of us. Wash away thy sins, calling upon the name of the Lord for forgiveness. "When thou are converted strengthen thy brethren." Luke 22:32. Even when we have accepted the plan of salvation, we still have work to do.

R. 1, Denver, Ind.

CHRISTIAN ZEAL

"The zeal of the apostles was seen in this—they preached publicly and privately; they prayed for all men; they wept to God for the hardness of men's hearts; they became all things to all men, that they might gain some; they traveled through deeps and deserts; they endured the heat of the Syrian sun and the violence of Euroclydon, winds and tempests, seas and prisons, mocking and scourgings, fasting and poverty, labor and watching; they endured of every man and wronged none; they would do any good and suffer any evil, if they could but help to prevail upon a soul, they persuaded men meekly, entreated them humbly, convinced them

powerfully; they watched for their good, but meddled not with their interest; and this is the Christian zeal—the zeal of meekness, zeal of charity, and zeal of patience. —Taylor.

Sel. by Ruth Wilson.

NEWS ITEMS

NEW ADDRESSES

Please notice the new address of Elder Lawrence Kreider, Box 176, R. 1, Clayton, Ohio, Chairman of the Board of Trustees.

ASTORIA, ILL.

The Lord willing, on April 27, 1952 the Astoria congregation of Astoria, Ill., will hold a dedication service to dedicate the South Foulton church house, 2½ miles south of Astoria. A hearty and cordial invitation is extended to all who can be with us in these services. Also a service on Saturday evening, April 26 at 7:30 p. m.

George Replogle.

BETHEL, PA.

We of the Bethel congregation, held our regular spring council Saturday evening, March 1, at 7:30 p. m. The opening hymn was No. 210. Bro. Ebling opened the meeting by reading Gal. 5 and an opening prayer.

We had several matters of busi-

ness to take care of. The Milbach house, leased from the Brethren, has been renovated, painted, etc. It is open for regular services. These are as follows: every second Sunday of the month, morning and evening services; also every fourth Sunday, evening services only.

District meeting will be held at the Lititz house. Delegates from our congregation are: David Ebling, James Kegerreis and George Longenecker. We were dismissed with a closing prayer by Bro. Kegerreis and hymn No. 81.

Sara Weaver, Cor.

PRIMARY S. S. LESSONS

Through an error the Publishing company has sent the wrong volume of "The Little Beginner" leaflets for the second quarter.

To avoid confusion, we advise the congregations to use these leaflets, with the lessons and scriptures they include as they are dated: and ignore the lessons outlined on the sheets and in the Bible Monitor for April, May and June.

We shall attempt to see that this does not happen again.

A. B. Keller, the Bible Study Board.

COMMUNION DATES

Kansas City, Mo.....	Apr. 12
Dallas Center, Iowa.....	Apr. 26
Bethel, Pa.	Apr. 27
Mechanicsburg, Pa.....	May 10
West Fulton, Ohio.....	May 17
Berean, Va.	May 17
N. Lancaster Co., Pa.....	May 18
Orion, Ohio	May 24
Shrewsbury, Pa.....	May 25
Pleasant Ridge, Ohio.....	June 15

NOTICE

The Dallas Center congregation plans to have their Lovefeast on Saturday, April 26. Services throughout Sunday also. We would be happy to have visitors enjoy these services with us.

We would be glad to receive old Bible Monitors for distribution. Bring them to General Conference or send them to me and I will pay the postage.

Ethel Beck, Cor.

PERU, IND.

We, the Midway congregation, met in quarterly council March 15 at 2:00, with our presiding Elder in charge. Opening hymns were 340 and 330 with Bro. Paul Morphew reading Colossians 2 and leading in prayer. Two verses of No. 210 were sung and our Elder took charge of the business meeting. He said we should have the necessary things of life and the Spiritual things going hand in hand to have a church worth while. He was one of us in our little group talking to us and discussing our needs.

Our clerk read the minutes of the last council and there was no unfinished business.

We voted for district meeting delegates and they are Bro. and Sister Paul Morphew, and Bro. Paul B. Myers, the alternates are Bro. Walter Stout, Bro. Marion Myers, and Sister Glenna Graft.

We have no fire-builder now as the family we had hired during the winter cannot continue to build our fire on Sunday morning so Sister Glenna Graft and Martha Barnhart will make the fire for the re-

mainder of the season.

The treasurer gave his report and it was accepted as read. The clerk read the minutes and they were accepted as read.

We sang hymn No. 81 and our elder led in closing prayer. One verse of "Jesus Keep Me Near the Cross" was sung and we were dismissed. We surely had a spiritual and encouraging meeting.

The next day there were 13 that attended Sunday school, followed by preaching, but only 8 of us went to the Rest home after eating our lunch at the church. We go to help encourage the unfortunate ones that cannot attend church. The short services we have with them is a blessing to them and they look forward to our coming each month. We sang a few songs then Bro. Paul B. Myers spoke a few words of encouragement to all of us, then led in prayer. We sang a few more songs and were dismissed.

We were glad to have Bro. and Sister Morphew back with us after being gone two Sundays to Quinter, Kansas, because of the death of her sister, Minnie Lilly. We were glad to have Bro. Koonen from Plevna come down and help us out one of those Sundays, as he does occasionally.

May we pray for the more unfortunate ones all over the world.

Sister Paul B. Myers, Cor.

OBITUARIES

LELIA VICTORIA RITCHIE

Daughter of Robert Dillard, was born at Greenmount, Va., Sept. 21,

1875 and departed this life, Dec. 18, 1951. She spent her entire life in Rockingham county, Va. She was baptized into the Church of The Brethren at an early age, later transferring her membership to the Dunkard brethren church, where she remained faithful until the Lord called her.

Feb. 19, 1916 she was united in marriage to B. F. Ritchie of Linville, Va., where she spent the rest of her life. To this union two children were born. She was a regular attendant at church services as long as Bro. Ritchie's eyesight permitted him to drive his car. His eyesight has been failing him for some years and now he is totally blind.

For several years she and Bro. Ritchie have been unable to attend church, on account of their afflictions. She had arthritis and weak lungs. Occasionally our little group from Berean church would go down and have services with them in their home, which they enjoyed very much.

She is survived by her husband; daughter, Mrs. Bessie Derror, who lives at home and has taken care of her invalid parents; her son, Glen Ritchie of Linville, Va.; five step-children, Mrs. Myrtle Hartman, Orlando, Fla.; Paul Ritchie, Sebring, Fla.; Galen Ritchie, Cedar Rapids, Iowa; Ward Ritchie, Chicago, Ill.; Cleo Ritchie, Glen Bernie, Md.; seven grandchildren; one sister, Mrs. Abe Spereau, Baker, W. Va.; three brothers preceded her in death.

She was a kind and loving wife and mother and is sadly missed by all. I think it could well be said of her, that her children arise up and call her blessed; her husband also,

and he praiseth her, Prov. 31:28.

Funeral services were conducted by M. J. Craun, minister from the Brethren church, assisted by Eld. T. I. Bowman of her church. Burial in the Mt. Zion Church of The Brethren cemetery.

Josie Lam, Cor.

MRS. EARL LILLY

Minnie Leola Lilly, daughter of S. R. and Barbara E. Kesler, departed this life in the Quinter hospital, March 2, 1952, at the age of 47 years, 7 months and 29 days.

She was born in Franklin county, Va., July 3, 1904.

When but a child she accompanied her parents to Kansas, settling in Grove county. She spent the remainder of her life in this community.

On October 15, 1925, she was united in marriage to Frank H. Brooks. To this union were born four children.

At an early age she became a member of the Church of The Brethren. In 1928 she united with the Dunkard Brethren.

She was preceded in death by her companion Frank in December, 1937, and an infant daughter, Eunice.

She leaves to mourn her departure her husband, Earl, to whom she was united in marriage on April 20, 1946, a daughter, Leona Reed, two sons, Marion and Merlin and two grandchildren, Kathleen Reed and Gale Brooks, all of Quinter, parents and two brothers, Walter of Quinter, Dennis of Sabetha, Kans., and three sisters, Effie Morpew, Wabash, Indiana, Addie Royer, Dallas Center, Iowa and Sadie

Hofffeditz of Bouton, Iowa and a host of other relatives and friends.

She suffered much pain but was very patient in her suffering. She was a firm believer in the anointing and called for the rite not long before she passed away. The church has lost a loyal and faithful sister, the community, a kind neighbor and friend, and the family a devoted wife, mother and daughter.

Good night, Dear Husband! In the morning

When your life's night is o'er;
I'll be waiting there to greet you
On that happy golden shore.

Good night dear children: I must leave you

Longer here I cannot stay.
Be prepared dear ones to meet me
Death shall call you too, some day.

Good night, dear parents! Up in heaven

I'll be waiting for you;
For where all is joy and gladness
I would have my parents too.

Good night brothers! I will meet you

In that morning bright and fair;
With the angels I'll be waiting,
For your coming over ther.

Good night dearest friends and loved ones!

Though the tender tie must break,
God can heal the heart that's broken

Bind the wounds that bleed and break.

Good night earth and pain and sorrow

Welcome heavenly home and rest!

There with Christ and Saints and

angels

I shall be forever blest.

Funeral services were held at Quinter Church of The Brethren conducted by Bro. Millard Halde- man, assisted by Bro. Donald Ecker. Interment in Quinter cemetery.

Elma Jamison, Cor.

WORLD BROTHERHOOD

Russell Holl

Jehovah is a God of truth. He does not compromise with error. When pledging support to the Brotherhood Week of the National Conference of Christians and Jews, President Truman said: "We acknowledge brotherhood as a religious duty." But is brotherhood among conflicting religions a divine command and a religious duty? God's word of truth, the Holy Bible, is the answer. In unquestionable terms it testifies that Jehovah God has been against interfaith from beginning to end. From the time true and false worship first appeared side by side, Jehovah has accepted the true and rejected the false. He did not sanction interfaith by looking with favor upon both Cain's and Able's worship. Many centuries

later Jehovah demonstrated that he still oposed the idea of interfaith. After separating his people from false faiths of Egypt, and disgracing the Egyptian cults in the process, Jehovah gave his law to his people in the wilderness. Certainly brotherhood with the false worshippers in the promised land was not being established by "a divin command" or as "a religious duty."

However, the Israelites did not heed this command against interfaith with the demon-worshiping heathen. They were like many of the faithful in Christendom today, that take the name of God and Christ but teach and practice demon doctrines and pagan ceremonies, Matt. 7:20-23. Such interfaith fence -straddlers are neither hot nor cold for Jehovah's worship, to these compromisers Christ says, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, because thou are lukewarm, and neither hot nor cold, I will spue thee out of my mouth." Rev. 3:15-16.

If he considered brotherhood "a divine command" and "a religious duty," why did he tell religious leaders:

"You are of your father the Devil"? Would he join with them in a Brotherhood Week? To acknowledge them as his brothers would be to acknowledge their father, the Devil, as his father.

The broad road of inter-faith, on which "anything goes," is the broad road to destruction, Matt. 13:14. In these "Last Days," 2 Cor. 6: 14-18 is certainly timely.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14, 16-18.

R. 1, Louisville, Ohio.

FOXES' BOOK OF MARTYRS

Chap. XI cont'd.

The Waldenses of Piedmont

For more than two hundred years the Waldenses found a refuge and continued to live in the country of Piedmont, on the eastern slope of the Alps. The lofty, snow-covered peaks of the mountains looked down upon the fertile valleys in which the homes and farms of the Waldenses were placed. Owing to the wild and rugged nature of their country these poor people were able for a long time to live undisturbed; but they were at last informed against, and secret plans laid for their destruction.

A body of troops sent from Rome suddenly appeared in the peaceful valley of Piedmont; they burned and plundered the houses of the inhabitants, murdered a great many, and drove the others into the mountains, where most of them perished from the cold, as it was in the depth of winter. Some years later, on the other side of the Alpine range, in Dauphine, now a part of

France, a persecution was begun by the archbishop of themselves among the rocks and caves.

Ambrume, who employed a monk, named John Veyleti, to lead the attack. This man went to work so savagely that not only many of the Waldenses, but others as well, were slain; for if any man, no matter what his belief, expressed pity for the inoffensive people who were being so cruelly treated, he was accused of favoring the heretics, and made to suffer with them.

Waldenses Smothered in a Cave

The pope determined at last to take such measures as would crush the Waldenses, and put an end forever to the hated sect which defied the authority of the Roman church. Accordingly he sent Albert de Capitaneis, archbishop of Cremona, to France; who interested the king's lieutenant, and succeeded in raising a large body of troops for the purpose of driving the Waldenses out of their valleys. But when the soldiers arrived they found the houses empty and the place deserted, for the people had heard of their coming and had fled to the mountains, hiding

The archdeacon and lieutenant followed them, however, with the troops, and taking many prisoners, they dashed them headlong from the precipices. A good many escaped for a time from the hands of the soldiers, and hid in the darkest recesses of rocky caves, for as they knew the secret passages they were able to conceal themselves. The archdeacon and the lieutenant being, therefore, unable to seize them, they ordered fire-wood heaped up at the mouths of the caves. When all was ready the piles were lighted, and the people inside were all smothered to death by the smoke and heat. Upon searching the caves after the fires had gone out, more than 1,000 dead bodies were found, many being those of women and children. Altogether 3,000 persons were slain during this attack.

After this cruel work, the lieutenant and archdeacon went with the troops to other places in order to attack the Waldenses. But these having heard of the

fate of their brethren in the valley, armed themselves; and by fortifying the different passes, and bravely disputing the advance of the soldiers, they inflicted such injuries upon them that the lieutenant was compelled to go back without accomplishing anything.

Waldenses Protected By the King of France

Two soldiers of fortune, named Anthony Fabri and Christopher de Salience, having obtained permission from the pope to plunder the Waldenses, attacked them with a large number of soldiers. They put many of the poor people to death, robbed others of all they possessed, and left hundreds starving and destitute.

The king of France had not consented to this, and to him the Waldenses appealed for justice. In spite of his respect for the pope, the king could not permit his loyal subjects to be slaughtered without any apparent cause. He soon made inquiries, and after hearing the testimony of many witnesses, was satisfied that the people who had been so cruelly persecuted were innocent of any crime. Indeed, the officer

he sent to examine into the matter, declared that he wished he himself was as good a Christian as the worst of them.

When this favorable report was made to the king, he immediately gave orders that the Waldenses should have their property restored to them. Now, as the archbishop of Ambrune had in his own possession the greater part of the plunder, it was generally supposed he would be the first to return it; but he would do nothing of the sort. He excused himself by saying the houses and lands had become a part of his bishopric. He, however, with the pretence of generosity, offered to give back some vineyards, provided the soldiers would also return all they had taken.

This of course the soldiers refused to do, being as anxious to keep their plunder as the archbishop himself.

The Waldenses, finding that they were not likely to recover any of their property, appealed to the king again, and he wrote to the archbishop. But that artful and avaricious prelate replied, "That at the commencement of the persecution the Waldenses had been

excommunicated, so their goods were all forfeited; therefore, until the sentence of excommunication was taken off, they could not be restored." This plea was allowed to be reasonable, and application was made to the pope to remove the sentence of excommunication; but the archbishop knowing this would be done, prevented the application from succeeding, and so kept all he had taken.

FAITH THE EVIDENCE OF THINGS NOT SEEN

Hebrews 11

Faith is the brightest evidence
Of things beyond our sight;
It pierces through the vale of
sense,
And dwells in heavenly light.

By faith we know the world was
made

By God's almighty power;
We know the heav'ns and earth
shall fade

And be again restored.

Abram obeyed the Lord's command,
From his own country driven;
By faith he sought a promised land,
But found his rest in heaven.

Thus thro' life's pilgrimage we
stray,

The promise in our eye;

By faith we walk the narrow way
That leads to joy on high.

—Author J. Watts.

Sel. by Mollie I. Garland.

UNANSWERED PLEAS

Edgar A. Guest

If every prayer were answered,
And granted every plea,
Our cares would not be lightened;
No happier would we be:
For should I ask for sunshine,
My neighbor hope for rain,
Though one of us was thankful,
The other would complain.

How wisely things are ordered,
With much we cannot know—
Into the future bravely
We all are asked to go.
For joys that are denied us,
The reason's never plain,
The loss at which we grumble,
May prove tomorrow's gain.

What's best is seldom certain,
What God has willed and planned
Not always at the moment
Can mortals understand.
But this I must remember:
Were God to favor me,
What served my selfish purpose
My neighbors hurt might be.
—Sel. by Ruth Wilson.

TO MY SON

In the hustle and bustle of life's
busy day
If you'll stop—and I know that
you can—
And forget all your troubles, and
take time to pray
'Twill do much to make you a
man.

It will make you so wonderfully
strong, I am sure
It will give you new strength for
the fight

And no matter the evils that come
to allure,
With God's help, you can always
do right.

Perhaps there are lessons, untold, I
should teach

But I think I am safe when I
say—

The best, and the soundest, advice
I can give

Is: "Never forget, son, to pray."

For mothers and daddies can't al-
ways be here

But fear not, nor falter, nor fret
We leave you with Someone much
wiser than we

Who has never failed anyone yet.
For we leave you with God, in His
sweet tender care,

Never fearing that you'll go
astray

If this you remember, for all of
your life:

"Never forget, son, to pray."

—Modena R. Kunselman.

Sel. by Mrs. G. A. Eby.

HEARING GOD

A. B. Van Dyke

While musing in the shades of
night,

Or on the highway gay and light,
The vain things of this busy age
Brings sorrow to both young and
sage.

But turning thought to God's own
word,

And list'ning to what may be heard,
I hear the echo come so clear
"Arise, obey, be of good cheer."

I am thy strength, thy every need,
Trust me all the way, take heed,

And when your time on earth is
spent

To that blessed abode thou wilt be
sent."

But if we turn from God's com-
mand,

We at His feet will have to stand
To hear the summons, "Thou art
sent

To everlasting punishment."

Sad the doom of such a plight,
Why not arise and live aright,
As God has warned us all, you see
To meet Him in Eternity.

And when in joy we meet the Lord,
Through true obedience to His
word,

We then will praise Him evermore,
Upon that bright and happy shore.

And there to sing eternal praise,
And with the redeemed His banner
raise,

Basking in His gracious love,
In the realm of Heaven above.

Goshen, Ind.

SENTENCE SERMONS

Many of our troubles are
God dragging us, and they
would end if we would stand
upon our feet and go
whither He would have us.
--Beecher.

This is true cultivation
which gives us sympathy
with every form of human
life, and enables us to work
most successfully for its ad-
vancement.—Beecher.

Men's ambition is generally proportioned to their capacity. Providence seldom sends anyone into the world with an inclination to attempt great things who have not abilities likewise to perform them.—B. Johnson.

DEVOTIONAL LESSONS FOR MAY

The Power of God

Memory verse, Luke 1:37, "For with God nothing shall be impossible."

Thurs. 1—Luke 1:26-39.

Fri. 2—Luke 1:46-57.

Sat. 3—Luke 1:67-80.

Memory verse, Matt. 28:18, "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth."

Sun. 4—Matt. 5:1-12.

Mon. 5—Matt. 6:19-26.

Tues. 6—Matt. 6:27-34.

Wed. 7—Matt. 8:1-14.

Thurs. 8—Matt. 8:23-28.

Fri. 9—Matt. 10:1-16.

Sat. 10—Matt. 10:16-29.

Memory verse, Rom. 5:21, "And being fully persuaded that, what he had promised, he was able also to perform."

Sun. 11—Rom. 1:1-12.

Mon. 12—Rom. 1:12-26.

Tues. 13—Rom. 8:28-39.

Wed. 14—Rom. 10:1-14.

Thurs. 15—Rom. 11:21-36.

Fri. 16—Rom. 13:1-8.

Sat. 17—Rom. 14:8-23.

Memory verse, Job 42:2, "I know that thou canst do every thing, and that no thought can be withholden from thee."

Sun. 18—Psa. 3.

Mon. 19—Psa. 5.

Tues. 20—Psa. 9:9-20.

Wed. 21—Psa. 11.

Thurs. 22—Psa. 24.

Fri. 23—Psa. 27.

Sat. 24—Psa. 28.

Memory verse, Isa. 41:10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Sun. 25—4:1-13.

Mon. 26—Ex. 6:1-9.

Tues. 27—Ex. 7:1-14.

Wed. 28—Ex. 9:1-8.

Thurs. 29—Ex. 12:29-37.

Fri. 30—Ex. 14:19-31.

Sat. 31—Ex. 15:22-27.

ADULT SUNDAY SCHOOL LESSONS

Apr. 6—Every Word and Deed Should be in Jesus' Name. Col. 3:12-25.

Apr. 13—Easter Lesson—The Stone Rolled Away. Mark 16:1-20.

Apr. 20—We Should Walk as True Christians Before the World. Col. 4:1-18.

Apr. 27—Our Faith is Revealed to Others by the Way We Live It. I Thess. 1:1-10.

May 4—Speak Forth the Gospel to Please God and Not Man. I Thess. 2:1-19.

May 11—Mothers Day—The Wonderful Influence of a Godly Mother. II Tim. 1:1-18.

May 18—We Are Urged to Walk Worthy of God. I Thess. 2:10-20.

May 25—The Faith of a Saint is Comforting to His Brethren. I Thess. 3:1-13.

June 1—A Christian is to Walk Honest Before All Man. I Thess. 4:1-18.

- June 8—Paul Warns Us to be Watchful. I Thess. 5:1-13.
 June 15—Paul Outlines the Christ-like Life. I Thess. 5:14-28.
 June 22—God's Judgment of the Unrighteous. II Thess. 1:1-12.
 June 29—Paul Foretells Us of the Great Falling Away. II Thess. 2:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 6—Peter and His Promise. John 21:1-17.
 Apr. 13—Easter—Thomas and His Risen Lord. John 20:19-29.
 Apr. 20—Jesus' Commands to His Helpers. Matt. 28:16-20, Acts 1:8-11.
 Apr. 27—Peter and John at the Gate Beautiful. Acts 3:1-10.
 May 4—Peter's Courage. Act 5:12-32, 41, 42.
 May 11—How James and John Became Good Helpers. Mark 10:35-45.
 May 18—(Review) Children Can Be Jesus Helpers. Mark 9:33-37.
 May 25—Saul Becomes a Believer. Acts 9:1-22.
 June 1—How a Boy Saved Paul's Life. Acts 23:12-24.
 June 8—Paul and His Young Helper. Acts 16:1-3, II Tim. 1:1-5.
 June 15—Paul's Shipwreck. Acts 27:20-44.
 June 22—Paul Writing Letters in Prison. Phil. 1:1-25.
 June 29—(Review) Missionaries Today. Acts 26:14-20, II Tim. 4:7-8, Matt. 28:19-20.

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BIBLE MONITOR

Vol. XXX

May 1, 1952

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RESURRECTION SENTIMENT

The sense, thought and inner significance of the Resurrection to us. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you," Rom. 8:11.

A quickened body, in the sense of Christ's quickened body, is certainly something to be desired. A glorious body, free from the aches, pains and discomforts of the temporal body. A body free from the trials, temptations and desires which lead to suffering, weakness and final punishment. Finally an eternal body which does not need to fear the perils of destruction and eventually death and decay.

Ah but that question, if? If, what, if that spirit dwell in you. Not the vileness of the sinful world nor the vileness of eternal nothingness and dead men's bones; but the Spirit that raised up Jesus from the dead. This Spirit is waiting to come and to dwell within each of us.

If the Spirit dwell? First, we must make room for Him to dwell within us. Second, we must clean up the surroundings and make them free from vile, sinful things so this Spirit can dwell within us. Third, we must cultivate and use the Spirit, in our dealings, or the Spirit will go where it can be used.

Those of the world have a desire for the heathen practices of carnality. They are concerned about putting on of apparel, wearing of gold and of plaiting the hair. We wonder why the world would want to observe some

of the sacred days of the church, such as Christmas and Easter? Might it be to deceive the church or is it to draw the church into the world's purposes?

The members of the church need quickened mortal bodies and therefore need the indwelling of the Spirit in each member. The church needs to worship the Heavenly Father in song and prayer through our Lord and Savior. The church needs teaching and admonishing, in songs and hymns and spiritual songs. The church cannot survive unless the Spirit of God dwells in its members.

The enemies of Christ believed what He had said and made the sepulchre sure. Much is lost today because all the members of the church do not fully believe all of the Word of God. It was necessary for Christ to arise from the dead to prove His followers that He really was divine and that God really has the power of resurrection unto a spiritual body. It was necessary for Christ to leave this world, that the Spirit of truth would come and lead His followers into the way of all truth. "Nevertheless

I tell you the truth; it is expedient for you that I go away, the Comforter will not come unto you; but if I depart, I will send him unto you," Jno. 16:7.

There are several conditions without which, we will never be filled with the Spirit of God. We must believe in the power of God as supreme. We must believe in a resurrected and living Christ. We must repent of our sins this is so important that John the Baptist, Christ and the Apostles taught it as one of the first requirements. We must crucify our human, carnal natures and live, move and have our being through Christ.

Many desire to serve God and be joint-heirs with Christ. Many go so far to ask and seek that they may know, "Lord what wilt thou have me to do?" But alas, that is as far as many have the determination to go, they may go away sorrowful for they are unwilling to follow the teachings of their Lord and Redeemer. Two opposing natures cannot rule, at once, in our lives; we can serve only one at a time.

"Therefore we are buried with him by baptism into death: that like as Christ

was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:4. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. 7:4. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. 8:4.

God calls the bodies of all dead sinners, dead in sin, unto life but only those who hear will ever receive life. "If a man love me, he will keep my words: and my Father will love him, and will come unto him, and make our abode with him," John 14:23.

THE END MUST BE NEAR

Harry L. Junkins

Is not the Spirit of the Church leaving us at this age? "This know also, that in the last days perilous times shall come. For men shall be lovers of pleasures more than lovers of

God; having a form of godliness, but denying the power thereof: from such turn away," 2 Tim. 3:1-5. As I pick up the New Testament and read all this scripture, concerning the professed church of God in the last days, I wonder. When the churches are filled with these things in their own fields, the seeking heart in the world is left without human hope or guidance. When the christian follows the teaching of God's Word, these things do not affect him.

The nineteen evidences of back-sliding, from this text, are among many people who hold high their form of godliness. So much unbelief is in the professed christians of our time, which is proof that the coming of Christ is near, this makes the time perilous. Let us look back the past sixty years. Has the world ever witnessed a greater disappearance of spirituality? I do not believe this world ever witnessed a greater spiritual declining and back-sliding on the part of God's professed children. This is proof that we are near the end.

Church members are no longer known and read as

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

living epistles. The distinction between those inside and on the outside of the church is so obscure that men and women just smile when asked to unite with the church. Some even tell us that they find better men and women on the outside. What is wrong here with us as christian people, are we too far out in the world? If the New Testament teachings were put in force and all churches were to live up to these teachings and the ordinances, we would have far more true christians and far more power.

One of two things must be done, either discipline should purge the church or God's Holy Spirit will find some other place to dwell. The kingdom of Christ and the kingdom of the world are two distinct kingdoms. The laws for the one will not do for the other. Nowhere in God's Word do we find that God, in His wisdom, gives His subjects duties in the worldly kingdom. Heaven and hell are two distinct places. We have no scripture saying that the subjects can dwell together. Then why do church members want in the worldly kingdom when they are to be separate? Christ said that His kingdom is not of this world.

The kingdom of Christ is a spiritual kingdom and has for its subjects spiritual worshipers. All outside of this compose the kingdom of the world. Every church member should realize that, every soul belongs to one or the other. Now which one do you hold to? You cannot belong to both at the same time. Christ said to you church members or children of His, "I pray not that thou shouldest take them out of the world, but that thou

shouldst keep them from the evil. They are not of the world, even as I am not of the world," John 17: 15-16. In spite of this, church members attend card parties and picture shows, yes many even in the church houses, besides numerous other worldly and popular amusements. In my past life, of 60 years, there has been a wonderful disappearance of spirituality, a sure sign of the coming end, it certainly must be near.

Dillsburg, Pa.

FOR WHOM ARE WE WITNESSING?

Ruth M. Snyder

Do nothing that you would not like to be doing when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

These words from a motto that hung on the wall of my home will never be forgotten. How forcibly those words have come to me many times when tempted to do things that were wrong and sinful.

The DO sins are many. I

believe some of the worst is greed, pride, selfishness, intemperance, and adultery. It seems that the sin of greed is on every side. Some are greedy for money and worldly possessions, some for self esteem, and others for power to domineer over their fellowmen. People will go to various lengths, to the extent of tramping down their fellow human beings in order to gain their own desires. For whom are we witnessing if we do these things? If Christ were to come and say, "What doest thou," what would the answer be? Where would be the gain of greed?

Pride is shown in many sinful ways, but I believe the greatest is in the adorning of the hurtful fashions of the world. When professed Christians adorn their bodies in the styles of the world and walk down the street among worldly people where they have the best opportunity in the world to show a Christ-life, obedient to His word, they certainly are hiding their light. If you are such an one and were to meet Christ face to face, what would you do? I am sure you would feel deeply ashamed. Yes, I know

people say if the heart is wrong which he hath done: right, clothes does not matter. But let me say right here if the heart is right and truly converted to God, and we feel His power of salvation, we will want to spread the glad tidings speedily to others and will willingly put on the whole armour of God both inside and out. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and soberity; not with broided hair, or gold, or pearls, or costly array," 1 Tim. 2:9. For whom are we, as Dunkard Brethren members, witnessing; Christ or the Devil?

We are all acquainted with selfishness: the person who wants the best of everything for self. How about it when we use the talents God gave us, and the money and possessions that God has loaned us, for the purpose of honoring Him, to our own selfish desires? In the midst of plenty of God's gifts, we often refuse to obey or honor Him, even going so far as to be almost unable to speak without taking His name in vain. If Christ were by your side what would you do? "But he that doeth wrong shall receive for the

and there is no respect of persons," Col. 3:25.

We might be intemperate in a number of ways. Temperance is the total abstinence of things not necessary, and the proper use of things necessary. If you were a drunkard or only drank a bottle of beer occasionally and Christ were your guest, would you take Him to the bar, or even in your own home, set Him up a bottle? If you smoked, would you be sociable and pass Him a cigarette or cigar? Think on these things. For whom are we really witnessing?

1 Cor. 6:9, tells us that no adulterer shall enter the kingdom of heaven.

We might go on and on with the DO sins such as stealing, hatred, murder, etc., but this article would be too lengthy. But let us remember in what ever we are tempted to do let us ask ourselves two questions first: "If Christ were walking by my side would I do this?" "Is this act to the honor and glory of God?" Whether we eat or drink or what-so ever we do, do all to the honor and glory of God. If we can answer these questions in the affirmative then

go ahead and do it, but if in the negative, we had better abstain from doing it. Let us be careful to always witness for Christ.

In connection with the things we say read James 3. In it we find the best rules for using the tongue: that the man that offends not in word is a perfect man and able to bridle the whole body. Also that the tongue is a fire, a world of iniquity. The art of talking is good if the proper things are said, but how often do we gossip and say hurtful things that perhaps are not even true, only hear-say that have been badly twisted by those who have repeated them, and, oh, so hurtful and crushing to those whom it concerns. A verse from my autograph album is well worth committing to memory:

When tempted to reveal a tale

Someone has told about another,

Let it pass before you speak

Three gates of gold.

First, is it true?

Second, is it needful?

The third, is last and narrowed

Is it kind?

And if at last it passes

These gateways three

You may tell the tale

Nor fear what the result of speed
may be.

"Wherefore putting away lying, speak every man truth with his neighbor," Eph. 4:25. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks," Eph. 5:4. Dear reader these scriptures are very plain and take in a lot of territory. Before we speak let us consider for whom we are witnessing. What would we say if Christ were standing by our side?

Dear professed Christian, if Christ were to come while you were at the movie, the skating rink, the dance hall, yes, and many other place, do you think he would look for you there? Let us ask ourselves the question before we go, "Can I take Jesus with me there," and then act accordingly with our answer.

Kind friends, Jesus is not here to go with us in person, but he sees every act, hears every word we utter, even knows our every thought and is recording it in Heaven either for our justification or condemnation. How will your and my part in that Book read when it is opened at that final trial, where God will pass sentence according to our own unchangeable

evidence.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," Gal. 5:19 to 23.

Let us think seriously on these things, and be careful of the things we do, the things we say, and of the places we go, that we always witness for Jesus and not the Devil, is my prayer.

R. 2, Oakland, Md.

THE IMPORTANCE OF THE CHURCH AND ITS MEMBERSHIP

Dollie Foreman

Christ said to Peter,
"Upon this rock I will build

my church; and the gates of hell shall not prevail against it," Matt. 16:18. The church is of high origin, it is of God. It should be held in high esteem, for its establishment cost the blood of our Saviour. For he loved the church and gave himself for it, Eph. 5:25.

It is a body of many members, of which we can each become one of the members. If one member suffers, all the members suffer with it. If one member is severed from the body all suffer. The church is the kingdom of God, and his kingdom is an everlasting kingdom of the increase of his government and peace there shall be no end, Isa. 9:7.

It certainly is important to become a member of the church, for through it is salvation. It is the ark of safety. In the days of Noah and the Ark, only those that were in the ark were saved from the flood. Just so today of the church, we have no promise of salvation outside of the church. We get into the church through Christ. He is the way, by me if any man enter in he shall be saved, John 10:9. If we are in Christ we are in the church. We must be

born in through baptism. "For as many as have been baptized into Christ have put on Christ, Gal. 3:27. Jesus said, "If ye love me keep my commandments," John 14:15. We cannot keep His commandments outside of the church.

If we are in the church, we are to be separate from the world. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and dangers, saith the Lord Almighty. In the church we learn the great lessons of brotherly love and forgiveness, of perseverance, of faithful continuance in well doing, and forbearance. Without the church we could never complete the preparation for heaven.

In the church there is communion with God, union with Christ, and fellowship with the saints. The church is the pillar and ground of the truth, it holds up before the world the pure word of God, and invites sinners to come to Christ, the only way of Salvation. Each member has a part in this great work, and as each one gives

and each one does so shall be his reward. This is a work for Christ, who gave Himself for the church.

In the Church we are laborers together with God, 1 Cor. 3:9. God has put within the church all that is good, all that is needful for man's happiness here and hereafter. In the church the soul is fed with the bread of life, and the thirsty soul may drink of the water of life. Within her embrace is life and liberty and exercise for all that is lawful, pure and holy. The first step towards the church, is a step towards heaven. The first from the church, is a step towards sin and death.

Each member of the church should realize our responsibility in keeping it pure and holy; "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Eph. 5:27. How sad when one, for any reason, leaves the church for they are leaving Christ.

The Bible says in 2 Pet. 2: 20-21, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and

Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it has been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." "Be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10. In the struggle for Eternal life, the crown is to him that holds out faithful to the end. Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city.

Dallas Center, Iowa.

NEWS ITEMS

NOTICE

Because of the change in the location of our place of worship and the majority of our membership being there: We the Carthage, Va., congregation have changed the name of our congregation to "The Mt. Jackson Congregation" of the Dunkard Brethren Church, Riner, Va.

The Mt. Jackson Congregation will hold their Lovefeast Saturday,

June 7, instead of May 24, as was previously announced.

Roscoe Q. E. Reed.

SWALLOW FALLS, MD.

Sixteen members of the Swallow Falls congregation met in council meeting March 22, at 2 p. m. by singing hymn 236. Bro. Homer Mellott opened the meeting by reading Psalms 134, after which Bro. Z. L. Mellott gave the opening prayer.

Our presiding elder, Bro. Ray S. Shank, then took charge of the meeting and gave some fitting remarks. The minutes of last council were read and accepted. One letter of membership was received. Delegates to District Meeting were elected: Brethren Z. L. Mellott, Dwight Snyder, and Sister Ruth Snyder. Some other business for the church, was taken care of in a Christian manner. A collection was taken which amounted to \$6.45. Bro. Shank led in closing prayer. Thus, another business meeting, we trust for the Lord, was brought to a close.

Ruth M. Snyder, Cor.

CERES, CALIF.

The Pleasant Home congregation met in quarterly council on March 11th. The opening song was No. 568, "There is a Happy Land." Bro. Paul Byfield read 1 Tim. 2, followed by prayer by Bro. Hayes Reed.

Bro. Clyde Shultz presided over the meeting. There was not much business but it was decided to have our spring Lovefeast on March 29. The Lord willing, we will have our revival meeting starting Aug. 10. We are hoping to have Bro. Besse

with us at this time to hold these meetings for us. Will you be praying for these meetings, that some lost soul might give their heart to the Lord and that our church might grow in size and also spiritually.

Doris Byfield, Cor.

PLEVNA, IND.

The Plevna church met in regular quarterly council Saturday afternoon, March 8, at 1:30 p. m. Meeting was opened by singing hymn No. 385, after which Bro. Emanuel Koonen read Gal. 5, and followed in prayer.

Elder Elzie Weimer then took charge of the meeting. Some unfinished business was disposed of and delegates were elected for District meeting, those being selected were Bro. Levi Miller, Bro. Clarence Rush, and Bro. Harley Rush. The alternates are Bro. Clarence Surbey, Bro. Elzie Weimer, and Bro. Earl Kendall.

An offering of \$6.20 was then taken. The treasurer's report was read and accepted. Bro. Earl Kendall lead in closing prayer which was preceded by singing hymn No. 262.

Ruthanna Kintner, Cor.

ELDORADO

We, the Eldorado congregation met in our quarterly council by singing Hymn No. 144½. Our elder, Herbert Parker, read Romans 15: 1-13 and led in prayer, after which business was taken care of in a Christian manner. The election of Sunday school officers and teachers was held. Bro. Parker was re-elected elder for another year. Dele-

gates were elected for district meeting.

We sang hymn No. 365 and Bro. Elmer Fiant led in closing prayer. Jacob Gibbel, Cor.

GOSHEN, IND.

The Goshen church held its regular quarterly council on Friday evening, March 21st. The meeting was well attended. Hymn No. 477 was sung for the opening of the meeting. Bro. Abram Miller led the devotions, reading 1 John 3 and led in prayer. Our elder then took charge of the business at hand.

Bro. Floyd Swihart, Bro. George Martin and Bro. Harry Gunderman were chosen to be delegates to district meeting with Bro. John Wallace, Bro. Albert Pletcher and Bro. Wesley Priser as alternates. An evangelist was chosen, time will be announced later.

Treasurer's report was read and accepted. The meeting closed with the hymn "Blest Be the Tie That Binds," closing prayer by Bro. Geo. Martin.

Sister Maurine Carpenter, Cor.

OBITUARIES

STELLA MAY ROOT

Stella May (Caylor) Root, daughter of Eli H. and Ida May (Foster) Caylor, was born near Salem, Ill., on Dec. 21, 1901, and peacefully answered the Master's call Dec. 1, 1951, at the age of 49 years, 11 months and 10 days, at the hospital in Modesto, Calif.

On Feb. 5, 1920, she was united in marriage to Thomas C. Root near Elk City, Okla. To this union were born 6 daughters, and 2 sons. Mrs. Effie Holsinger of Modesto, Calif., Mrs. Edna Wolf of Union, Ida May Root of Logansport, Ind., Mrs. Opal Brown of Ludlow Falls, Ohio, David H. Root of Pueblo, Colo.; and Stella Louise Root of Modesto, Calif.

Also surviving are five step-children and their families: Mrs. Aurelia Wertz of McClave, Colo.; Christian T. Root of Canon City, Colo.; Mrs. Pearl Wertz of McClave, Colo.; Joseph O. Root of La Junta, Colo.; and Don G. Root of McClave, Colo., all who loved her as a mother.

She also leaves to mourn her departure her father, Eli H. Caylor of Waterford, Calif.; three sisters, Mrs. Flossie Felder Chowchilla, Calif., Mrs. Florence Zepelouski, Amarillo, Tex.; and Mrs. Ethel Mjoberg of Waterford, Calif.; one brother, Hershel Caylor of Elk City, Okla.; six grandchildren, and many other relatives and a host of friends.

Her mother preceded her in death on March 15, 1951. Also a son, aged 1 months April 23, 1943, and an infant daughter in 1929.

Early in life she was baptized into the Church of The Brethren, and on March 11, 1951, she was baptized into the German Baptist Brethren church. When she became ill she was anointed, but it was the Lord's will to call her away from this scene of action.

Mothers greatest virtues were her patience and her faithfulness to duty.

The noblest thoughts my soul can claim

The holiest words my tongue can frame,

Unworthy are to praise the name
More sacred than all other

And infant when her love first came
An adult, I find it just the same;
Reverently I breathe her name,
The blessed name of Mother.

Funeral services were held Dec. 4, 1951, at the Old German Baptist church near Modesto, Calif., with Elders Joseph Oyler and Daniel Stamy officiating.

Burial at the Wood Colony cemetery.

THE MOST PREVALENT SIN TODAY—WHAT IS IT?

Wm. M. Bowen

If this question was broadcasted today, doubtless many and varied would be the answers, which of course would include intemperance, dope, cards, dancing, theaters, the movies, profanity, the Lord's Day desecration, etc., all of which are surely bad enough, but there is another subtle foe far worse than any of these. And sad to say, many church members professing holiness are guilty before God. If you doubt our statement, read this and be convinced. Ministers be true, warn the people.

The Home, Our Nation's Stronghold!

Shall we permit its destruction? Mothers to decide.

No well informed, thinking person will question the truth of the following statement, viz.: that the home, good or bad, is the very foundation of our government. The child as a rule, goes from home with fixed and very pronounced ideas as to what is morally right or wrong.

Taking for granted that even our opponents will accede to the correctness of this statement, we very naturally and logically conclude that the child who receives wrong teaching or follows a wrong example in the home, will more than likely carry these same wrong ideas into after life.

Now to The Point

If the home is our nation's stronghold (and it is) how strong will our government be, if it is to be eventually controlled by those who have not had proper home discipline?

Now who has, as a rule, the greater influence in the home, father or mother?

In a majority of cases, the

mother unquestionably has far the greater influence. Therefore the mother's teaching and influence will very likely produce a good or bad child, and in turn these children will most likely follow this same line of teaching when they become citizens. So our mothers of today really (in a sense) hold the reins of government for tomorrow.

So if mothers are immodest in their attire, and let down and compromise along this line—in just that proportion will our government suffer and all because of wrong home teaching.

Therefore we make the following sensational charge that

The Most Dangerous and Prevalent Sin of Today is Immodesty

Because many mothers are simply ignoring God's Holy Word in 1 Tim. 2:9 by permitting their little girls and in many cases, older ones, too, to appear in public in such scanty attire that it almost makes one blush for shame to look at them.

What kind of mothers will these poor little immodestly dressed girls make?

What kind of law-makers

will these homes produce?

It is claimed that the fall of every nation has been preceded by a decline in its womanhood.

The following sad incident occurred in Los Angeles. A jail matron, in company with a policeman, took a young girl who was under age from a public dance hall and escorted her home, whereupon the poor silly mother severely rebuked the benefactress of her child and said that she wanted her girl to attend dances, but a little later this same foolish mother came in tears to this same jail matron and confessed that her girl had been misled. But what may we expect, when the Holy Bible is ruled out of our schools and dancing taught in its place.

The most dangerous and prevalent sin of today is immodesty. Church boards attention. No immodestly dressed, short-skirted woman or child should be permitted to participate in God's Holy sanctuary in public services.

Parents! Are you really aware that the shockingly vulgar manner in which many partially dressed little girls and some older ones,

too, are permitted to appear in public is in a sense morally criminal?

Do you not realize that the greatest charm and also protection that God has ever given woman is her modesty?

Mother! surely you do not want your little girl to finally plunge into the pitfalls of the red light district. Then for God's sake! your child's sake! and your own sake! protect her before it is too late. Teach her modesty.

Cruelty to children—we have laws against cruelty to animals, but how about the actual cruelty of mothers in half dressing their poor little girls even in cold weather? Shame on such mothers.

Sel. Lawrence Kreider

WHERE DO WE GO FROM HERE?

Thornton Mellott

In this life no doubt we all have heard the expression, where are we going? Some say I am going to the show, another may say to the dance tonight, another may say Sunday I am going to the automobile races, and another may say in a year

or so I am going to do this or that.

Jas. 4:13-17, "Go to now, ye that say, today or tomorrow we will go into such a city and continue there a year and buy and sell, and get gain. Whereas you know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live and do this or that. But now ye rejoice in your boasting: all such rejoicing is evil, therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Now, I wish to think of where we will go when the death Angel calls. He calls both saint and sinner. We are told of only the two places: Heaven, and Hell; would any of us like to spend Eternity in Hell? It depends largely how we conduct ourselves while here on earth as to where we will spend Eternity. If we follow satan, with all of his pernicious ways: the styles and fashions of the world, the pleasures of the world and no love left for the Heavenly Father.

Moses said he would rather suffer affliction with the children of God, than enjoy the pleasures of sin for a season. God gives us our choice. Jesus tells us in Matt. 7:13-14, "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Let me warn you all as children, if you are on the strait and narrow way, stay on it, neither turn to the left or the right.

Here are a few of the many things that prove to the world, that you are not the narrow way, Gal. 5:19-21," Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murder, drunkenness, revellings, and such like: . . . As I have told you in time past, they that such things shall not inherit the kingdom of God."

Eph. 5:1, Paul tells us, "Be ye therefore followers of

God, as dear children." We have almost 400 faiths of religion in the United States. I have talked to some of these, they tell me there will be some in all faiths saved. My Bible tells me there is only one faith, one Lord, one baptism, and one God and Father of all. Some will take feet-washing out, then claim they are on the strait and narrow way. Some drop baptism and claim the same. They change God's Word unto a lie, and want others to believe it. We are told to beware of false prophets, for by their fruits ye shall know them. Matt. 7:21-23, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."

Let us think, what was wrong with those just mentioned, they prophesied in Christ's name, and in His

name cast out devils, and have done many wonderful works, what is wrong now Lord, you cast us out? They were not told why they were cast out. They may have been cast out for various reasons, this is one reason I am sure of without any fear of contradiction; Eph. 5:1, they were not following God as dear children, if they would have been, they would not have been turned down. Paul says we ought to obey God rather than man. Could it be, these just mentioned were some of those that were following false teachers. The things they ought to have done, were left undone, and the things they did do they ought not to have done.

Some tell us ought is not binding, find ought mentioned many times in God's Word and we contend every-time it is mentioned that it is binding. We find in John 13, where Christ offered to wash Peter's feet. He refused to have his feet washed, Christ told him, if I wash thee not thou shalt have no part with me, so Peter said not my feet only but also my hands and my head. So after he had washed their feet he told them that they ought to wash one another's

feet, I have given you an example that ye should do as I have done to you. Is that ought binding? Even so as with Peter, so with us. Another place where it says, ye ought always to pray, and not to faint, Luke 81:1. Another place it tells us, we ought to love our wives as Christ loved the church, is this ought binding? Where do we have any authority, to claim ought is not binding?

Christ, Himself, tells us what we ought to do and what we ought not to do. If we come up to the judgment bar of God, and claim we are on that strait and narrow way and are turned down, it will be for the things we ought to have done and for the things we ought not to have done. We will not be on that broad road if we do the things we ought to do, and do not do the things we ought not to do. Let us close with these thoughts, Luke 13:23, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Who are we following? We have too many following preachers. Jesus says, "I am the light of the world, he that followeth me shall not walk in darkness but

shall have the light of life." My last remark, let us follow Christ as dear children, let others say what they may.

Needmore, Pa.

WATCH

Wm. N. Kinsley

Mark 14:38, "Watch ye and pray, lest ye enter into temptation." I Pet. 4:7, "Be ye therefore sober, and watch unto prayer." The word sober meaning: thoughtful, selfcontrolled, eventempered, and moderate. The word watch meaning: to be on guard, awake or alert, to observe closely, to be vigilant, to be attentive, to wait expectantly and to be constantly on the alert.

Matt. 24:42, "Watch therefore: For ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch (hour) the thief would come, he would not have suffered his house to be broken up."

Matt. 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Mark 13:35-36, "Watch ye therefore: for ye know not

when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning. Lest coming suddenly he find you sleeping." Take ye heed, watch and pray. For ye know not when the time is.

Mark 14:38, "Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Jesus did not say pray and watch, but watch and pray so we see and understand, that watching is very needful. Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, to stand before the Son of man." 2 Tim. 4:5, "Watch thou in all things." That means us, who have named and have vowed to Him, and before witnesses, that we renounce Satan and all sinful or pernicious ways, and live faithful until death. The world or people are watching us. Are we light or darkness to humanity? If darkness, oh how great is that darkness.

1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." Be on the watch, stand firm in the faith, act like men,

show yourselves strong. 1 Thess. 5:3-6, For when they shall say, peace and safety, then sudden destruction cometh. The day of the Lord so cometh as a thief in the night. Therefore, let us not sleep as do others: but let us watch and be sober: Jesus said, what I say unto you, say unto all, watch. Jesus told this to His disciples, but this reaches out to all His believers even to the ends of the world.

What light are we to the world if we look and do like the world, and be not transformed. Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. The Lord does not ask anything of us unreasonable. It is therefore needful that we watch ourselves: our conduct, our actions and our speech.

Jas. 1:26, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's re-

ligion is vain." Jas. 4:11, "Speak not evil one of another, brethren. He that speak evil of his brother, and judgeth his brother, speaketh evil of the law." Who art thou that judgeth another?

Rev. 16:15, "Behold, I came as a thief. Blessed is he that watcheth, and keepeth his garments." Heb. 4:12-13, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

For we know the Lord of glory,

Always sees what we do,

It is going on our record

All our thoughts, and actions too.

Thus I resolve before the Lord,

Now will I watch my tongue.

I will set a double guard this day,

Lest I do my neighbor wrong.

My soul be on thy guard,

And with help divine implore;

To watch, and trust and pray,

And never the battle give over.

The Saviour sets forth the parable of the ten virgins. These being all his believing

children or followers, that were made pure and undefiled; but some failed to be on their guard and watch unto prayer. Perhaps not bearing fruit, being unprofitable servants, with a little doubt or unbelief, and were not active which made them unwise or foolish. Not being ready when the Master of the house came. When they realized their condition, they made haste to get ready, but it was too late. At their return, the door was shut, and the marriage supper was begun and the Master had shut the door. Rev. 3:7, "He that openeth and no man shutteth: and putteth and no man openeth." But the wise virgins were inside enjoying the presence of the Lord and all the redeemed of the earth and the great supper of the Lamb.

So it is a settled fact, we are going to be inside or outside of that door. That depends upon us while we go through this life. Are we willing to forsake all for His namesake and follow where-soever He goeth? I fear those who are enforcing man-made laws, on his believing children, that cannot be altered, may have a sad disappointment. How about

those that think they can buy their way to heaven by paying the tithe. This was a command under the law, but if we come under the law, we are fallen from grace.

A church member told me all he thinks is necessary, is to pay the tithe and have his name on the church record. Some think since we were saved by grace, we can now do about as we please. It is well we taken an invoice of our past life, and see how it compares with the life of the wise virgins. Jesus prayed for His disciples, I pray not that the Father take them out of the world, but that they might overcome the evil. We must be overcomers that we might succeed. Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in His throne." I Jno. 5:4-5, Who is he that overcometh the world but he that believeth that Jesus is the Son of God. This is the victory that overcometh the world, even our faith.

The Apostle saith without faith it is impossible to please God. Heb. 4, For they to whom it was first preach-

ed, entered not in because of unbelief. Let us labor therefore to enter into his rest, lest any man fall after the same example of unbelief. Heb. 3:12-13, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Lest any of you be hardened through the deceitfulness of sin."

Some think if we are once saved, we will be always saved. Do not be too sure and rely on such a man-made doctrine. Rom. 11:19-21, "The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. For if God spared not the natural branches, take heed lest he also spare not thee . . . If thou continue in His goodness: otherwise thou also shalt be cut off." So it takes watching, love, faith and obedience on our part.

HYMN

By faith we live, by faith we see,
That Jesus gave His life for me.
By faith we venture on His grace,
Through His blood my sins efface.
Then let us learn to watch and pray
And strive to walk the narrow way.
While faith alone will not suffice
To bring us to that paradise.

Our work on earth are works of love
Which frames our minds for things
above.

Thus when we leave this world below,

A witness here we shall bestow.
Hartville, Ohio.

DUNKARD PRINCIPLE, WHAT IS IT?

F. B. Surbey

Part V

In the former articles we have discussed both historical and doctrinal Dunkardism, which may apply to any or all people who trace their religious faith back to the person of Alexander Mack. In this number we aim to discuss Dunkardism as it is related to and influenced by our conference, and therefore this will apply only to the Dunkard Brethren Church, Inc. We might term this Legislative Dunkardism. We realize some will object to this term as we frequently hear it said that the church is not a legislative body but an executive body. It would be interesting and pathetic to have enumerated some, or all of the things churches execute. Usually they first legislate what they execute. An in-

terpretation of the legislation, or of the Bible is occasionally asked for, so it is the writer's opinion that the church is a legislative, judicial, and an executive body—all three.

The Dunkard church of our choice does make conference decisions. The Jerusalem Council made them, and we think they are helpful and essential to maintain the proper relation of the individual and the church body to Christ and His Gospel. Why go to major financial and other sacrifices if the work of the conference is not essential?

The church has decided how conference decisions shall be made, through legal delegates in open conference. In the same manner they can be repealed. Boards and committees are helpful to expedite the work of conference, but we think these should be kept at a minimum and their authority limited. We believe the safest way to make new decisions and to repeal old ones, is by query in the regular way.

Our early forefathers would not make or adopt a creed, for those asking for it, because they said as they got more light, they wanted

to follow it. They didn't pretend to have all the light of the Scriptures when they organized. They therefore agreed to let the New Testament be their creed, and as as they studied it more and found where they lacked or had erred, they wanted to change. Even so we, occasionally need to make additions and perhaps change or repeal former decisions. Repealing as soon as an error is discovered, is better than to have a committee recommend dropping it because it has become obsolete. Again making a new or additional decision as soon as the need is realized, is better than to make an erroneous one later, because practice has already made it so.

Our decisions that we make should be scriptural and such as will maintain Bible principle, consistent Christian standards, and promote and enlarge the kingdom of God. They should be wisely made under the control of the Holy Spirit, so we can go home from conference and tell our congregations that it seemed good to the Holy Spirit and to us to make these decisions. To guide the conferences into these channels

will require wise, concerned, and Holy Spirit filled leaders.

We sincerely believe that the work of the conference often falls short of the standard aimed at, because of indifference and lack of courage on the part of those who are officials and delegates, to the spiritual responsibility of the church and her mission as affected by the current business to come before the conference. Perhaps we are a bit lopsided in majoring too much on that part of the conference which affects only the days of the conference and those who attend, and not enough on that part that affects the local congregations for the entire period of their existence.

Another reason for not attaining the goals and purposes of all our conferences is perhaps again indifference. The stony or thorny soil into which the work has fallen, and hence the work is soon snatched away, choked out or forgotten. Do we know what our decisions are? Let us read them occasionally. Just for a test or reminder we mention a few:

1. Our decisions against

taking pictures on Sunday.

2. Our decision about flowers at funerals.

3. Our latest tobacco decision.

4. Our decision regarding Sunday school operations, and the selection of officers and teachers.

5. Our decision that we are not to work in war plants.

6. Our various dress decisions in detail.

7. Our decision on uniformity of conducting our communion services.

We need to make our decisions with a conviction of right and a purpose to live the right, and without conflicting agreements between the written and the verbal. We need to know our decisions. We need to have a keen sense of our responsibility to our pledge to see that they are taught and observed.

How do our decisions compare with true Dunkardism? How do our practices compare with our decisions? What is our individual and church status of Dunkardism?

West, Milton, Ohio.

Wisdom ripens into silence
And the lesson she doth teach
Is that life is more than living
And thought is more than speech.

I putter and worry
And push and shove,
Hunting for molehills
To make mountains of.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

O perfect love, outpassing sight,
O Light beyond our ken,
Come down through all the world
tonight,
And heal the hearts of men.
—Lawrence Housman.

SOULS IN DARKNESS

Souls in heathen darkness lying,
Where no light has broken
through,
Souls that Jesus bought by dying,
Whom his soul in travail knew;
Thousand voices
Call us o'er the waters blue.

Christians harken! None has taught
them
Of His love so deep and dear;
Of His precious price that bought
them;
Of the nail, the thorn, the spear;
Ye who know Him
Guide them from their darkness
drear.

Haste, oh haste, and spread the
tidings,
Wide to earth's remotest strand;
Let no brother's bitter chidings

Rise against us when we stand
In the judgment,
From some far, forgotten land!

Lo! the hills for harvest whiten
All along each distant shore;
Seward far the islands brighten;
Light of nations lead us o'er;
When we seek them
Let Thy Spirit go before.

Sel. by Ruth Wilson.

THE SEARCH

I sought Him where my logic led.
"This friend is always sure and
right;
His lantern is sufficient light—
I need no Star," I said.

I sought Him in the city square.
Logic and I went up and down
The market place of many a
town,
And He was never there.

I tracked him to the mind's far rim.
The valiant Intellect went forth
To east and west and south and
north,
And found no tract of Him!

We walked the world from sun to
sun,
Logic and I, with little faith,
But never came to Nazareth,
Or found the Holy One.

I sought in vain. And finally
Back to the heart's small house I
crept;
And fell upon my knees and wept,
And lo— He came to me!

—Sara Henderson May.
Sel. by Ruth Wilson.

The Son of God appeared
With tidings of great joy;
God's precepts he revered,

He came not to destroy;
None of the law was set aside,
But every tittle ratified.

Our Saviour did not die
To render null and void
The law of the Most High,
Which cannot be destroyed;
But bruised for us, our stripes
he bore—
We'll go in peace and sin no
more.

Watch, ye saints, with eyelids wak-
ing;
Lo- the powers of heaven are shak-
ing;
Keep you lamps all trimmed and
burning,
Ready for your Lord's returning.

Lo! the promise of your Saviour,
Pardoned sin and purchased favor,
Blood-washed robes and crowns of
glory;
Haste to tell redemption's story.

Kingdoms at their base are crumb-
ling,
Hark! his chariot wheels are rumb-
ling;
Tell, O tell of grace abounding,
While the seventh trump is sound-
ing.

Nations wane, though proud and
stately;
Christ his kingdom hasteneth
greatly;
Earth her latest pangs is summing;
Shout, ye saints, your Lord is com-
ing.

Sinners, come, while Christ is plead-
ing;
Now for you he's interceding;
Haste, ere grace and time demin-
ished,
Shall proclaim the mystery finished.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

AIMS AND GOALS

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," Prov. 31:10-11,26-28.

How many of your aims goals today are conceived from the Word of God? Is it possible that many of them have been copied from the Jones or the Smiths? How many of the Aims and Goals that are planned are perpetuated until that end is reached?

Is the price of virtue, trust, wisdom and kindness

very high in your list of values? We have here four items which are of unestimable value even in this day and age. Strange to say they cannot be bought easily, even by the rich; but they must be acquired through hours of planning and perhaps endless toil.

Our text says the price of virtue is far above that of rubies. Trust without question is so valuable that it can win a heart. We have sufficient concerning the tongue and its use, in the Bible, to easily prove that the use of wisdom in our words is a priceless Aim and Goal. Kindness is noticed and appreciated by the most sinful and most cruel of the world.

We must conclude that many, in this evil and sinful day and age, do not consider it a worthy aim or a valuable goal, to look well to the

ways of their household. any other aims or goals a Can anyone fail to appreciate the virtue or admire the character of one that looketh well to the ways of her household? Just what individual items and details, this may consist of, may vary greatly even among christian professing people; but no doubt any of them would include a long list of items. It can be definitely established that anyone must aim and strive, to the best of their ability, to carry out the teachings of Christ and the apostles in their lives and urge it upon their household or they are not looking well to the ways of their household.

We have tried so far to draw thoughts and points from our text that might indicate to us what a virtuous woman is. We have not gone into details but only laid foundations and basic principles, that our text implies constitute an individual worthy of the title "Mother." We hope your mind will lead out in various details but we feel each will be a branch of one or more of the principles set forth in our text.

Mother in its true scriptural meaning and purpose is a title, worthy more than

any other aims or goals a woman might have. Her influence is felt for a length of time and at the time in life when it will leave many lifelong effects. If more endeavoring mothers realized the influence they have on their family and others, and the opportunities they have to wield a christian influence; our homes, our churches and our nation would take on far different moral and spiritual characteristics than they do.

We shall continue with our text as it goes to the other side of the picture. "Her children arise up, and call her blessed; her husband also, and he praiseth her."

As in the former part, our minds wonder just what the details are which will fulfill our obligations according to this scripture? A fine casket with wreaths and baskets of the most costly flowers? In the eyes of some of the world, perhaps some professing christians, yes; but in the eyes of Almighty God I feel safe in saying emphatically, No. Well, perhaps on the second Sunday of May or even another specific time; some flowers, some candy, a few of the necessities of life and

even some deeds that will be appreciated; again we feel safe to say, No.

A woman who aims to carry out the first part of our text is usually going to be very busy. Almost continually there will be little tasks, little words, and little efforts which will show her that you appreciate what she is aiming to do. In most cases there will be necessities of life to supply, almost continually. In the sight of God obedience is better than sacrifice. In the sight of the experienced mind of a true Mother, obedience is far better, far more helpful and far more appreciated than expensive one-day corsages or funeral wreaths.

May we close with this thought: a mother who has prayerfully and untiringly tried to set her aims and goals according to the New Testament, has had many joys and satisfactions which cannot be bought otherwise or taken away from her. Children and husbands who have worked with her, thanked her and appreciated her have similar joys and satisfactions which this life can give in no other way. I am convinced eternity has a reward for either one.

MOTHER

Paul R. Myers

Jesus, shortly before expiring upon the cross, said unto John, His beloved disciple, "Behold thy mother," John 19:27.

Mary was a wonderful mother. She was chosen of God to bear, through miraculous conception, Jesus the Saviour of the world. She was informed by an angel, that which was to take place. After she became a mother and visitors came to see the Babe, the Word tells us, in Luke 2:19, that "she kept all these things, and pondered them in her heart."

No one will ever be able to fully describe what Mary had in her mind. Her mother instinct caused her joy many times and by the same token, caused her sadness many times, during the life of her child, God's Son, Jesus. Neither will we ever be able to fully know the concern our mothers have for their children today. We do know she joys when they are happy and sorrows when they are sad or in trouble. Many things our mothers

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

ponder in their hearts, though they keep it to themselves.

Mary must have been thrilled at the marriage feast at Cana. They needed wine. Her Son, Jesus, commanded that they fill six stone water-pots with water. Without a doubt, some must have wondered what was going to take place. We find Mary telling the servants thus, "Whatsoever He saith unto you, do it," John 2:5. The mother of Jesus had great faith in Him. She loved Him. She cherished Him. She was thrilled at His

ability. How typical of our mothers today. Their delight is in their children. Jesus turned the water into wine of exceptional quality. He lived up to and proved himself to be what his mother desired him to be. Do we?

All through Jesus' life, I believe that Mary rejoiced that she was His mother.

At the close of His life when the words, "Behold thy Mother" were spoken, just shortly before His expiration, proves the esteem He held for His mother. He knew her heart was broken. He knew it was a tragedy for her, to witness His crucifixion. With all the sins of the world resting upon Him, He remembered mother. He gave us a wonderful example—always remember mother.

We are approaching another Mother's Day. For some, it means—since last Mother's Day, their Mother has been laid beneath the sod. For others they have seen the year bring their mother to the place in life where she is an invalid. All our mothers are growing older and lovelier each year. May God wondrously bless our Christian mothers!

It is said of a young man, who, because of his turning away from the sound advice his mother gave him, when imprisoned for wrong doing, begged of those about him, not to tell his mother.

He knew his waywardness was against his mother's instructions. He knew his being in prison would wound his mother's heart. However, the information reached her and she was the first one to the prison to see him. Others laughed at him. Mother did not. She understood. She had compassion. Her love caused her to overlook the errors of her son. **MOTHER.**

Mother's hands rocked the cradles we were raised in. They stroked our brows assuringly when we were ill. Her kisses relayed unto each of us her undying love. Her hands became wrinkled as she sewed, mended, laundered, cooked, baked, etc., for us. Her needed night's rest was broken many a time, that we might be nursed, doctored or whatever was needed to make us comfortable. She sacrificed often for us.

All mothers venture near the edge of death to bring children into the world.

Many crossed over the brink, giving their life, to bring life. How similar the purpose and life of a mother compared with the life of Jesus. One brings us a natural life, the Other a spiritual life.

We have a duty and responsibility toward our mothers. We should bestow upon them our respect, adoration, and above all, our devotion to them.

If your mother is living, be not ashamed to tell her you love her. Fail not to plant a hearty kiss upon her cheek from time to time. If she has the phone, call her regularly. She will look for it. If she lives a distance away, write her. Go visit her. Never overload her with your personal troubles and problems. She has enough of her own.

Remember her birthday. Remember her at Mother's Day time, Easter, Christmas and days of importance to her. We live in a busy day and age. It will pay rich dividends to neglect your own interests sometimes to promote hers. Remember, you can not help her when she is gone. Opportunities now past by will be replaced with remorse when it is too

late.

If she is able to accompany you, invite her to go along on trips which you make. You have the room. She will enjoy herself and you will gain satisfaction in knowing you made mother happy, that you made her day more rosy. Share with her your interests.

Remember mother at the throne of grace. She has prayed for you often. Now pray for her. Do what you can for her. Ask God to do the balance.

You may have many houses, acres, livestock, automobiles, etc., which claim your attention. Remember, you only ever will have one mother. Remember her Mother's Day. Do as Jesus said, "Behold thy Mother."

Box 117, Greentown, O.

MOTHER—MAY I BE LIKE HER

P. R. Hayward

O God, I give thee thanks for her who loved me before I was born and who gladly risked her own life that I might live.

Grant unto me the faith to

love the goodness and truth that have not yet been, and the courage to sacrifice myself to bring them into being.

I thank thee for her patience with my partial achievement because of her faith in what she knew I was able to become.

Give unto me, my Father, an abiding trust in the unachieved rightness of thy world, and a willingness to wait and labor until it comes.

I praise thee for those things in her that made her toil long nights, watch over me when sick, console me when sad, forgive me when I chose the wrong path.

Wilt thou enable me to catch enough of her spirit so that I will labor for human good, console and forgive my sorrowing and sinful fellowmen.

I thank thee for her deeply passionate mother-heart.

Grant that with her I may share something of thine own divine motherhood.

Amen.

A good man out of the treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

TO MY MOTHER

'Twas you who opened wide my eyes

And taught me how to see
The Changing beauty of the skies,
The earth, and all that in it lies,
Revealing God to me.

You turned my ear to hear the song
Of bird, and whisp'ring brook;
You trained my mind for friendship
strong

With all the varied folk who throng
The pages of a book.

For higher things, within my breast
You put a growing love;
You taught me how to do my best,
Then, trusting, leave to God the
rest,

And look in faith above.

There are many things we could
say in praise and honor of mother.
But let us give her roses now, by
deeds of kindness.

Sel. by Jeannette Poorman.

WHEN MOTHER SAID GOOD-NIGHT

Alone in the quiet twilight
Midst shadows dim and gray,
My thoughts go back to joyous
years,

When life is always May—
The tranquil hours of carefree days
That long have taken flight.
The sweetest hours of long ago—
When Mother said "Good-Night."

The words of simplest faith and
trust,

The simple prayer she taught.
Outlasting all the world can give
With purest love was fraught.
She soothed our woes. Our fears
all fled,

The darkness merged into light,
For faulty deeds were pardoned all
When Mother said "Good-night."

It matters not if health or wealth,
Grim poverty or pain
Has come to make or mar your
life,

A Mother loves the same.
If yet you have her tender care
Remember while 'tis light,
'Tis best to let her know your love—
Before the last "Good-night."

Sel. by Sister Lena F. Shank.
Mechanicsburg, Pa.

A MOTHER'S MEDITATION

When the mother of the family
forgets God

So does the rest of the family.

The bottom will drop out of the
world;

The bottom can be lifted up
again by prayer.

To face life again is to be born
again

With clean, pure heart, with faith,
And the Christian way of living;

To teach our children to know God
Who is our Heavenly Father.

We are sheep which have gone
astray.

And Jesus is our Good Shepherd.

FINE STANDARD

Mother was trying to get eight-year-old Mary to learn her Sunday school lesson. At length she took her Bible from the bureau and said, "Come, Mary, I will help you learn your lesson, and then you may go back to your play."

"All right, Mother, but let's study it out of Grandfather's Bible. It is

much more interesting than yours." But not the love, one child could give,
 "Oh, no, Mary. They are exactly alike."

"Well, I think Grandfather's must be more interesting than yours, for he reads it so much more."

It doesn't seem quite fair.

Sel. by Eileen Poorman,
 Pioneer, Ohio.

WHAT SHALL WE DO WITH GRAND MA MA?

What shall we do with Grand Ma
 Ma?

She's really very sweet;
 She has nine children of her own,
 With houses warm and neat.

But every room in every home
 Seems full, to running o'er;
 To find a place for Grand Ma Ma
 Is really quite a chore.

She used to live in a tiny house,
 The rooms in number three;
 'Twas there her babies all were born
 And rocked upon her knee.

She was very happy then
 With Grandpa by her side;
 To love and protect this brood,
 To cherish and provide.

But as the years still come and go,
 So does the harvest season;
 One day Grandpa was taken home,
 Some day we'll know the reason.

Now she's very lonely;
 Her eyes are growing dim—
 Her step is quite uncertain;
 Her voice has lost its vim.

She cannot wait upon herself,
 And her children are too busy;
 There isn't room in any home,
 Not even in their "Lizzie."

So they take her to a nursing home,
 Where she gets the best of care;

There's one dear soul I've loved
 These many, many years;
 Whose dear hands cared for me
 And dried my childish tears;
 Whose love has never changed
 Except to stronger grow;
 Whose tender smile's the same
 As it was long ago.

There's one dear heart that beats
 With loving pride for me,
 Ready to sacrifice
 Her life, if that need be.
 She strives to shield me still
 From pains and worldly strife,
 Though not it should be I
 Who cheers her weary life.

Her love will never change,
 Though the whole world might be
 Ready to crucify—
 She'll brave it loyally.
 She'll still have faith in me
 If there be no other:
 The bravest friend of all
 Is my dear mother!

Sel. by Jeannette Poorman,
 Pioneer, Ohio.

O Mother Dear, my love for you,
 Exceeds all word and song.
 Within my heart there ringeth true
 Thy love the whole day long.

O Mother Dear, O Mother Dear,
 Help me thy love to show,
 I ne'er can pay in any way
 The priceless debt I owe.

If I could concentrate all the fragrance of the world into one flower I would call it a rose. If I could concentrate all the melody of the universe into one composition, I would call it the Messiah. If I could concentrate all the tenderness and sympathy of the world into one endearing term, I would call it Mother. No other word in the language is invested with such charm and pathos as this. Grave senators, grim featured soldiers, hard-headed business men and frivolous worldlings melt under its power. The great deeps of the soul are broken up at its sound. The very incense of heaven clings to it. There is no face in all the chamber of memory so vivid to the last as the face that hung over us in the cradle, and no voice that lingers with such sweetness as the voice that sang our evening lullaby.

Selected.

A HAPPY HOME

Home should be the happiest place on earth. It should develop in the child those seeds that will mature into splendid character—seeds of affection, unselfishness, complete trust in the love and wisdom of parents. In youth, a wise home life develops responsibility, frankness, complete understanding between the elder and younger generations. In latter life sympathy, tolerance, wisdom, are the fruits borne by the perfect home life.

Each age has a debt to the others. Youth owes to age respect, affection, service. Age owes to youth tolerance, sympathy, understanding. Each owes to the other frankness, complete candor. If these be obtained home is indeed "Home, sweet home."

History has shown, again and again, that in those nations where home life has been neglected or destroyed, national collapse has been the result. It was so in Sparta, which sought to create a race of supermen, and ended in dissolution. It was so in Rome, in the days of the Empire. It was thought then that home life sapped the strength of the nation, hindered national expansion, fettered independence. That was proved to be false. The strong nations depends on the strength of the individual character, and no life so

fully develops the best in the human character as the life of the true home.

The family circle should be a place where the stream of talk touches the events of the day in little eddies, flows on to greater themes, and then, perhaps, is lost in a silence that no one is willing to break.

To linger at the dinner table in pleasant speech, is incomparable more pleasurable than to dash by blurred landscapes in a speeding motorcar.

This theme suggests that the old-time reading circle might be reintroduced into the home. The results in mental culture and social enjoyment would be incalculable. — Grenville Kleiser in Christian Monitor.

NEWS ITEMS

CONFERENCE FINAL

Conference at Rhodes Grove, May 31st-June 5th.

Response for accommodations has been splendid. More than one hundred have acted wisely. Please don't wait until Sunday, June 1st, to make reservations.

Remember—bring your own sheets and pillow cases.

Can you be lodged with others, if need be?

Rates will be \$2.25 per day for meals and lodging. This is Breakfast, 40c; Dinner, 75c; Supper, 75c; Lodging, 35c. Children under 2 years, free; 3 to 9 years, half price. Sunday dinner will be 80c.

As to Routes, Bus lines, etc., note the following: All comers will turn off Route 11, at Kauffman's Station road and proceed short distance to Conference grounds.

Buses of the "Blue Ridge" lines travel on Route 11 between Chambersburg, Pa., and Hagerstown, Md. Upon request, bus will stop at Kauffman's Station road.

Those coming by train to Chambersburg, Pa., or Hagerstown, Md., take bus on Route 11 to Conference road.

Those traveling by "auto" between Chambersburg, Pa., and Greencastle, Pa., will turn off Route 11 at Kauffman's Station road, to Rhodes Grove.

Route 30 leads into Chambersburg, Pa., Route 40 into Hagerstown, Md., and Route 16 into Greencastle, Pa.

Those coming by way of the Super-Highway will leave the highway at Breezewood, then on Route 30, to Chambersburg.

Come on Saturday, May 31st, so as to be present and enjoy the all day services on the Lord's Day. Be in one of the twelve classes of the Sunday school.

Ray S. Shank, Secy.,
Locating and Lodging Com.

SHREWSBURY, PA.

We, the Shrewsbury congregation, met in regular quarterly council

March 31st, at 7:00p. m., with our George Dorsey read a scripture and presiding elder in charge. The lead in prayer. Our Elder, Jonas opening hymn was 739 with Bro. Broadwater, then took charge of Howard Myers reading Psalms 10 the meeting.

Our clerk read the minutes of the last council and there was no unfinished business.

We elected for our church trustees, Bro. Norman Keeney; church treasurer, Bro. J. H. Myers; clerk, Bro. D. K. Marks and the writer for Monitor agent and correspondent.

Also delegates were chosen for district meeting, the lot falling on Bro. J. H. Myers, Bro. Howard Myers and Bro. D. K. Marks with alternates, Charles Marks, Clair Burtner and John Stine.

It was decided at our council, we will hold our revival meetings this fall, at the Shrewsbury church instead of the York house which will begin Aug. 18th, and continue through Aug. 31st, with Bro. David Ebling of Bethel, Pa., as our evangelist.

Arrangements were made for our spring lovefeast to be held May 25, with Sunday school at 9:30. D. S. T., preaching following and during the day. Lovefeast proper in the evening, to which we give a hearty invitation to all who can come, to be with us at this time.

The minutes were read and accepted. We were dismissed by singing hymn 239 and closing prayer by Bro. Keeney.

Sister Shella Stump, Cor.

SWANTON, MD.

The Broadwater congregation met for regular council on Saturday, Dec. 8, 1951, at 7:30 p. m. Hymn No. 725 was sung after which Bro.

Sunday school officers were elected for the coming years as follows: Virgil Sines, supt.; Lester Bittinger, Adult teacher; Carl Broadwater, Intermediate teacher; Wilma Bittinger, Primary teacher; Marvin Broadwater, secretary.

We expect, the Lord willing, to have a ten-day revival meeting at the Broadwater Chapel, beginning July 25th with a Lovefeast Aug. 3rd. We will close these services with an all-day meeting on Sunday. Bro. Paul Myers is to be our evangelist.

We ask an interest in your prayers for us at this place. We invite all who can, to be with us during these services.

Hilda Sines, Cor.

COMMUNION DATES

West Fulton, Ohio.....	May 17
Berean, Va.....	May 17
N. Lancaster Co., Pa.....	May 18
Orion, Ohio	May 24
Shrewsbury, Pa.	May 25
Mt. Jackson, Va.	June 7
Pleasant Ridge, Ohio.....	June 15
Broadwater Chapel, Md. Aug. 3	
Midway, Ind.	Aug. 30
Swallow Falls, Md.....	Aug. 31

PUBLICATION BOARD

The Board of Publication will meet Saturday forenoon, May 31st, at General Conference grounds.

Harry Andrews, Chairman.

IN MEMORIAM

In memory of G. A. Eby who

passed away six years ago today,
April 30, 1946.

It's lonesome here without you
daddy:

We miss you more each day.
Somehow life doesn't seem the
same,

Since you went away.

Our hearts still ache with sadness,

Our eyes shed many tears.
God alone knows how we miss you,
As this ends six sad years.

Sadly missed by his companion,
Mrs. G. A. Eby, and children.

PREACHING PROGRAM

General Conference 1952

MAY 31—Afternoon:

(To be supplied), Paul Reed.

Evening—

Blessings According to Prepara-
tions, Joshua Rice.

Waiting For the Lord, W. H.
Demuth.

JUNE 1—Morning:

S. S. lesson—1 Thess. 4:1-18,
Ray S. Shank, Supt.

The Inverted Man, Acts 17:6,
Howard Surbey.

Afternoon—

(To be supplied), Melvin Roesch.
Unbelief, George Repogle.

Evening—

(To be supplied), J. P. Robbins.
(To be supplied), James Keg-
gerreis.

JUNE 2—Morning:

Influence of a Christian Home,
Ammon Keller.

Tools of Our Workshops, Donald
Ecker.

Afternoon—

The Sands in the Glass of Time

are Running Low, Dan. 12:
1-10, Paul Myers.

(To be supplied), Harley Flory.

Evening—

Love, W. S. Reed.

(To be supplied-, David Ebling.

JUNE 3—Morning:

(To be supplied), Floyd Swihart.

(To be supplied), Paul Weaver.

Afternoon—

Our Heritage, 2 Tim. 1:5, Clay-
ton Weaver.

(Subject and speaker to be sup-
plied.)

Evening—

Wells Without Water, Vern
Hostetler.

UNFINISHED BUSINESS

A. Report of Bible Study Board.

1. That the 1953 Primary Sunday school lessons be the continuation of the present program, the first quarter to be taken from the New Testament and the last three quarters to begin with the partriarchs and continue on through the Old Testament.
2. That the Adult Sunday school lessons for 1953 are to begin with the eighth chapter of Heb. and continue on through the New Testament to Revelations.
3. Much time and money was spent to publish the E. S. Young Bible Study books, which was authorized by General Conference; we encourage the use of these books by our members, and others, who are interested in a systematic study of God's word; these books are entitled, "The Bible Outline," "Old Testament History" and "The New Testament History"; these books

are available from any member of the Bible Study Board at a very small cost.

Bible Study Board.

B. Report of committee on Changing Date of Conference.

We the committee appointed by General Conference of 1951, to study the matter of changing the date of General Conference recommend that, the date be changed to the second week in June.

Signed by the Committee:
W. S. Reed, Chairman.

C. Report of Home Board.

The Home Board has little to report at this time. Will make a more detailed report at General Conference.

Signed: Committee.

W. S. Reed, Chairman.

POLITY REVISION

The Committee to revise the Polity and bring it up to date, in harmony with the Church Manual and the Minutes of General Conference reports as follows:

Page 3, Section 5 make to read:

1. Members of the Church of the Brethren and the Old German Baptist Church may be received into the laity of the Dunkard Brethren Church on their former baptism by trine immersion, provided they have lived faithful to their vows, and have kept separate from the world. They are to be fully instructed as all applicants for membership, and are to be asked to

make the usual answers of acceptance.

2. Those members of the two denominations named who have not lived as specified above may be received as applicants for baptism.
3. In observing and administering the foregoing provisions, the utmost care must be exercised to maintain the integrity and scriptural standards of the Church.

Page 4, omit first word, "NOTE."

Page 6, 9th line, insert "the members in breaking the bread to one another, use the words: This bread which we break is the communion of the body of Christ.

At the end of the paragraph use the words: This cup of the New Testament is the communion of the blood of Christ.

Page 7, Section 6, omit polity text and insert first two paragraphs under "Anointing the Sick" in Manual.

We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in His church, and should be attended to, at the request of the sick, by the elders of the church. "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord." James 5:14.

The Scriptural specification is for the anointing to be performed by two elders. In practice, the church has permitted a minister, or even a

deacon in extreme cases, to assist an elder when a second elder is not at all available.

Page 9, end of Section 2, before references insert: With reference to working in war plants see 1944 Minutes.

Section 3 add at end before references: Members are forbidden to own or have television in their homes, 1950 Minutes, Page 13.

Page 11. Second line at top, add: Parting the hair in the middle or combing it straight back is recommended for both brethren and sisters.

Page 11. Add to paragraph bottom of page the words: The length of sisters' dresses is to be not more than 10 inches from the floor with the shoes on.

Page 16, Par. 3, under title General Conference, omit all following words "District Conference" in 6th line.

Page 16. Par. 5—Omit.

Page 17. Under Church Councils, Par. 1, first line—following the word "officials," insert "in official council."

Page 18, first par. 5. Make to read: Each church has a presiding elder who presides at its councils, or appoints some other qualified elder or minister to do so.

Also same page—Omit "and District" from Rules.

Page 19. Under title "Church Officials." Par. 1 to remain unchanged.

Par. 2. Omit first three lines to and including word "and" in third line and instead thereof insert the first paragraph

from title "Church officials," page 6 of Manual.

Par. 3. Omit first two lines and instead insert: "Elders elected as presiding elders have oversight of local churches. All elders present at General Conference, and who constitute Standing Committee, have the oversight of the Brotherhood at large."

Page 20, Par. 5. Insert word "presiding" before word "elder" in 6th line.

Page 21. Change first word, "Annual" to "Church."

Pages 21 and 22. On Church Membership and Baptism, use text of Polity and manual as follows:

First. Use text of Manual, page 3, first 3 pars.

Second insert next par. under heading "Church Covenant," in polity.

Third insert "Baptism" material, pp. 3 and 4, Manual.

Fourth, omit material under Baptismal Covenant and "Membership," pp. 21 and 22 of Polity.

Polity, p. 22. Annual visit, omit text of polity; use entire text from Manual, pp. 5 and 6.

Page 23. Church Letters 2nd par. 1st line, change word "District" to "Congregation."

Pages 23 and 24. Church Trials. Revise to read as follows:

1. Church trials are conducted with fairness and equality.
2. Matthew 18 applies to all matters strictly personal. Trespasses of a general nature are handled on general principles.

3. Trespasses may be tried where the offender resides.
4. After all reasonable effort has been made to correct the wrong, withdrawal of membership is a last resort.
5. Rehearing and restoring—Retain as in polity.
6. All actions of the church are to be respected by the membership.

Page 24. Committees. Add to par. 3 the words "Committees may, in cases of appeal, require the appellant to deposit sufficient funds with the proper treasurer to cover the estimated expenses."

Pages 24 and 25. Ordaining, Deposing, and Restoring Officials. Omit.

We have endeavored to cover the material concerned in this revision according to instructions. We earnestly request all members, but especially those that will sit as delegates, to carefully compare the revisions with the Manual and the Minutes in advance of the Conference.

Respectfully submitted,

A. G. Fahnestock,

Melvin Roesch,

Lewis B. Flohr, Com.

NEW BUSINESS

QUERIES:

1. We, the Mechanicsburg, Pa. Congregation, ask General Conference of 1952, through District Meeting of the First District: That the gathering of Congregational Statistics and the printing of the same in our Minutes of General Conference

be discontinued, starting with the Minutes of 1953.

Answer: Request granted, sent to District Meeting.

Answer by District Meeting: Passed to General Conference.

2. The following has been noticed in travels throughout the Brotherhood. In some congregations the method of starting the washing of feet is this: As John 13:4-5 is reread the Officiating Minister rises from supper, lays aside his garments, etc., and begins to wash the feet of the brother sitting next him or across the table from him: whereas in other congregations the method is this: As John 13:4-5 is reread the brother sitting across the table from the Officiating Minister rises from supper, lays aside his garments, etc., and begins to wash the feet of the Officiating Minister. When this is finished the Officiating Minister then washes the feet of the brother sitting next to him and so on around. Seeing the desirability of uniform practice in the Brotherhood, the Vienna Congregation asks General Conference through District Meeting, First District, that it set forth the order in which these things are to be performed and that this order be included in the pending revision of the Polity Booklet.

Answer: Request granted. Passed to District Meeting.

Answer by District Meeting: Passed to General Conference and requested a study be made by a Committee of three, looking toward the unification of

feet washing in all its aspects.

3. In view of the lack of uniformity in practice in the Brotherhood, and in accordance with the command given in 1 Corinthians 11:21-22, 33, the Vienna, Va. Congregation asks General Conference through District Meeting, First District, that all members be required to refrain from partaking of food in the church on the evening in which they also will partake of the Lord's Supper. Further, the Vienna Congregation asks General Conference through District Meeting, First District that it counsel and advise its members against partaking of food at home under the same situations as above lest "One be hungry and another be drunken"

Answer: Request granted. Passed to District Meeting.

Answer by District Meeting: Passed to General Conference.

4. Since many members engaged in farming are absent from the examination service in order to attend to necessary work at home and return in time for the final service of the Love Feast, we the Vienna, Va. Congregation ask District Meeting of 1952 to ask General Conference to decide that the Examination service should be so timed that all members would have opportunity to be present.

Answer by Congregation: Request granted. Sent to District Meeting.

Answer: by District Meeting: Paper approved and passed to General Conference.

5. The Northern Lancaster County Congregation, District No. One, asks General Conference through District Meeting, to authorize the Bible Study Board in preparing Adult Sunday School lessons from the Old Testament, that they shall not be confined to use each consecutive chapter, but that they select the Scriptures and Bible characters which are most profitable and edifying in Bible Study, and the Christian life.

Answer: Passed to District Meeting.

Answer by District Meeting: Passed to General Conference with recommendation that the Bible Study Board study this matter from all viewpoints and make recommendation to next General Conference.

6. Because of the great burden on our Brotherhood of establishing, supporting and managing a home for our aged members and because many eligible members probably would not use a centrally located home due to distance, travel, expense, separation, etc., and providing that no purchase for such a home has been made by the time of General Conference of 1952; The Midway Congregation of the Dunkard Brethren Church petitions General Conference of 1952, through District Meeting of District No. 2, to reconsider the question of establishing a home as planned, and delegate the Committee now on that work or a new committee to arrange for money from that fund to be used to support such members

in their own localities. in cases where the home congregations of such members are financially unable to support them, themselves.

Action by District Meeting:
Passed to General Conference.

7. Greetings: We, the Pleasant Ridge Congregation ask General Conference of 1952, through District No. 2, that the 1953 General Conference be held in the Second District.

Action by District Meeting:
Request granted and sent to General Conference.

8. For ease and certainty of informing congregations in case of an emergency, sickness, funerals, etc., the Orion Congregation requests General Conference through 1952 District Conference to adopt the following:

That each congregation select an individual who has a telephone and is willing to deliver information to those of that congregation.

That a list of those selected giving name, address and telephone number, be printed in the Feb. 1st Bible Monitor, along with other standing information.

That it be the duty of each presiding Elder to see that this list be kept up to date from year to year.

Answer by District Meeting:
Passed to General Conference.

9. The Kansas City Congregation, of the Dunkard Brethren Church, asks General Conference of 1952, through District Meeting, Third District that:

There be preaching at General Conference, instead of Sunday School, except for the Primary and Intermediate classes.

Answer: Request granted.

Answer by District Meeting:
Passed to General Conference.

10. We, the Quinter Congregation ask General Conference, through District Conference that: All expenses of General Conference, both meals and lodging, be paid by the Board of Trustees. The churches of the Brotherhood send in an offering to the Trustee Board, each year, to cover this expense.

Answer: Passed to District Meeting.

Answer by District Meeting:
Passed to General Conference.

11. Pleasant Home Congregation in regular council meeting, assembled Sept. 7, 1951, does hereby petition General Conference of 1952, through District Meeting of the 4th District, assembled at Newberg, Oregon, Oct. 5, 1951:

That Standing Committee shall appoint a minister or elder in each district for one year or more, supported by the General Mission Board, to spend as much time as possible in looking out mission points and organizing Sunday Schools and preaching points, where possible, Matt. 28:19-20.

Answer: Passed to District Meeting.

Answer of District Meeting:
Passed to General Conference.

12. Pleasant Home Congregation in regular council meeting, assembled Sept. 7, 1951, does

hereby petition General Conference of 1952, through District Meeting of the 4th District, assembled at Newberg, Oregon, Oct. 5, 1951:

That the General Conference be held in the Fourth District in 1953.

Answer: Passed to District Meeting.

Answer of District Meeting: Passed to General Conference.

THE NEW TESTAMENT CHURCH

W. E. Bashor

Part II

"I will build my church." Christ said, not churches, but "Church." We have man-made denominations, who teach that they are the church, even going so far as to call themselves "the Church of Christ," or "Church of God."

Let us notice Rom. 16:16, here Paul mentions the churches of Christ. You will notice that this is a progressive phrase, and not a proper name. There are two ways to show possession, one is by the use of the preposition, "of," the other way is by "'s." Christ did not give the church a proper name. A proper name always begins with a capital letter. So we

must not be confused by church or denominational names.

Christ said, "I will build my church." This is the church that Christ is head of, Eph. 1:22. It is His body, consisting of all His members, those that show their love to him by keeping all His commandments, John 14:15. This is the church He built, before He left this world, and the one he purchased with his own blood, Acts 20:20:28. Christ loved the church and gave himself for it, Eph. 5:25. Christ purchased only one church.

The church is God's house, or God's family. 1 Tim. 3:15, "That thou mayest know how men ought to behave themselves in the house of God." Being God's family, the church consists of all God's children. The same way that we get into the family of God, we get into the church. We know that God's children are born into His family, therefore in the same way we must be born into the church. How are we born into the church? John 3:5, Jesus said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." There is but one birth

into God's kingdom or family. This means baptism, seeing it is the Holy Spirit who commands baptism and prepares for it by the giving of the gospel. The Holy Spirit commands, "be baptized," Acts 2:38. That command is obeyed when the party to be baptized, and the one who does the baptizing, both go down into the water, and after the baptism, comes up out of the water, Acts 8:37-40. He who goes down into the water and comes up out of the water is born of the water. Therefore Paul said: "For by one Spirit were we all baptized into one body," The church. 1 Cor. 12:13.

The church is entered by baptism. Jesus said we can enter the kingdom of God, only by being born of water and the Spirit. The kingdom and the church are the same thing. Both are entered by water. There is no water in the plan of salvation except water baptism. That is the birth by which the family of God is entered. God's family can only be entered, by a birth, and Jesus says that birth must be water. Without water, a birth into the family of God is impossible, therefore without baptism,

it is impossible to be born into the family of God, or to be born again. Therefore no salvation without water baptism.

The Denominational method ignores the necessity of a new birth. Men enter the denominations by joining. They accept him by voting upon him. The New Testament Church, is entered by the new birth. God adds to his church those that are saved, Acts 2:47. There is no joining that church. The same Lord that added to the church on that day, still adds to that same church today. 1 Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, etc." The apostles were set in the church when Jesus called and ordained them, Matt. 10:1-3. The seventy which secondarily prophets, were set in the church. They were given the limited commission to go only to the lost sheep of the house of Israel. We find the church still working after Jesus left this earth, while they were waiting for the promise of the Holy Spirit, Acts 1:15-26. This is the church that Jesus loved and purchased with his blood.

My friend if you are not a little faith? member of this church, you will be rooted up at the judgment, "for every plant which my Heavenly Father planted not, shall be rooted up," Matt. 15:13.

There is only one baptism, Eph. 4:5, and that baptism is the great commission baptism. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This baptism consists of three acts or immersions, to carry out the command of our Saviour. The early church practiced trine immersion for over three hundred years without a single exception. Unless we are born of water, or baptized as Christ commands, by trine immersion, we are not members of his family.

P. O. Box 826,
Turlock, Calif.

ADORNMENT

C. F. Rush

Luke 12:28-31, "If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after: And your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

Having thought of the meaning of these verses we are inclined to wonder if very many have any serious thoughts along this line the way most people attire and freeze the on-coming generation, God's jewels, through lack of clothing. I heard a man express his mind, the day before Easter, this way, "This cold damp weather will be tough on fine ladies togs," and he does not profess modesty as we as a church do either.

When we consider the purpose of Christmas and Easter, it is not the thing of fine dress or great feasts, but a time to think of the plan of salvation for the redemption of the world first and some of the necessities second. We all enjoy these glorious occasions and should, but not to give so

much concern for appearance and then our children will better understand the meaning of religion, home and honor their Lord and Maker.

We sure are living in a day when reverence for the Almighty is very slack. Even professing people think more of self and to cope with the world in appearance, than to praise and honor their Lord and Redeemer.

So let us rectify our mistakes that we will not be classed with those to whom he will say, I never knew you.

John 8:32, "Ye shall know the truth, and the truth shall make you free." Eph. 6:4, "Bring them (children) up in the nurture and admonition of the Lord." Then heaven will be blessed with all the redeemed children there forever.

R. 5, Peru, Ind.

See thou character. Give thy thoughts no tongue, nor any unproportioned thought his act. Be thou familiar, but by no means vulgar. The friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel; but do not dull thy palm with entertainment of

each new-hatched unfledged comrade. Beware of entrance to a quarrel, but being in heart that the opposed may beware of thee. Give every man thy ear, but few thy voice; take each man's censure, but reserve thy judgment. Costly thy habit as thy purse can buy, but not expressed in fancy, rich, not gaudy: for the apparel oft proclaims the man. Neither a borrower nor a lender be; for loan oft loses both itself and friend, and borrowing dulls the edge of husbandry. This above all: to thine own self be true: and it must follow, as the night the day, thou can'st not then be false to any man.

—Wm. Shakespeare.

Sel. by Ruth Wilson.

DEDICATING A LIFE

Dear God, I love this church, the fellowship of Christian friends, the joy of this learning of Thee; the beauty of our hymns to Thee. Here I would worship forever. But God help me not to!

I talked once to a man who knew not what the word God meant. I saw a valley and no church, a town that never heard a hymn. Just

today let me taste this feast,
then lead me to a wilderness.

—Helen Alderfer.

But I say unto you, That
every idle word that men
shall speak, they shall give
account thereof in the day
of judgment. Matt. 12:36.

VAIN GLORY

Some persons covet wealth,
Some scale the hill of fame,
And all their vital power exert,
To circulate their name;
They boast of their attainments
And tell what they have done,
How many were converted,
By this or that great one.

They say their church was formal
And very dull and slow,
Eer they assume their stations
Their trumpets for to blow;
But now great power is won
And thousands are converted;
Since they have gained the sway
The world is much diverted.

They try to keep a record
Of all the new-born throng;
So many are that man's
But the most to me belong.
They keep their list more accurate
Than dear old brother Paul:
For he was undecided,
An could not name them all.

So now they sit in judgment,
And their cares they decide;
Maybe their eyes are darkened,
And thy only see one side;
But at the Lord's tribunal bar,
We'll gather by and by,

When all our work must pass be-
neath

God's scrutinizing eye.

Then he will tell us who is great,
And who has done the most,
And we will plainly understand
That we have no room to boast,
Perhaps some poor in spirit
Called formal and unwise,
Will then stand in the forward
rank,
And win the highest prize.

We have many precious brethren
Who are doing much for God;
Who do not tell whate'er they do,
To blaze their fame abroad;
And God knows all their labors,
And will keep a just account,
They may not all their converts
know,
He has the full account.

A monarch who was world renown-
ed,

An egotist of yore,
Who claimed a famous city
Was built by his own power,
His pride had reached its climax,
An angel spake his doom,
"Descend O lofty monarch,
From thy exalted throne."

Not he who doth himself commend
Will always stand approved,
But he whom Jesus names his
friend

Will of the Lord be loved;
Then if we cherish heaven's smile,
And heaven's great reward;
We'll cherish no vain glory,
We'll glory in the Lord.

Sel. by C. F. Rush,
Peru, Ind.

IN GOD

In God I have no fear
But all my faith and trust;

In God I have no fear of death
For God is rightly just.

In God I have no fear of hell,
From Him I cannot roam;
In God I have no fear of earth,
For heaven is my home.

In God I have no want of lust
And seek no earthly gain;
In God I have no want of wealth
For gold cannot make rain.

And so from His own blessed path
I shall not ever trod;
For I have lost my wants and fears
Through the loving hand of God.
—Leon Albert.

JOHN 15:1-9

I am the true vine, and my
Father is the husbandman.

Every branch in me that
beareth not fruit he taketh
away: and every branch that
beareth fruit, he purgeth it,
that it may bring forth more
fruit.

Now ye are clean through
the word which I have
spoken unto you.

Abide in me, and I in you.
As the branch cannot bear
fruit of itself, except it abide
in the vine; no more can ye,
except ye abide in me.

I am the vine, ye are the
branches. He that abideth
in me, and I in him, the same
bringeth forth much fruit;
for without me ye can do

nothing.

If a man abide not in me,
he is cast forth as a branch,
and is withered; and men
gather them, and cast them
into the fire, and they are
burned.

If ye abide in me, and my
words abide in you, ye shall
ask what ye will, and it shall
be done unto you.

Herein is my Father glori-
fied, that ye bear much
fruit; so shall ye by my dis-
ciples.

As the Father hath loved
me, so have I loved you:
continue ye in my love.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 6—Every Word and Deed
Should be in Jesus' Name.
Col. 3:12-25.
- Apr. 13—Easter Lesson—The Stone
Rolled Away. Mark 16:
1-20.
- Apr. 20—We Should Walk as True
Christians Before the
World. Col. 4:1-18.
- Apr. 27—Our Faith is Revealed to
Others by the Way We
Live It. I Thess. 1:1-10.
- May 4—Speak Forth the Gospel to
Please God and Not Man.
I Thess. 2:1-19.
- May 11—Mothers Day—The Won-
derful Influence of a God-
ly Mother. II Tim. 1:1-18.
- May 18—We Are Urged to Walk
Worthy of God. I Thess.
2:10-20.
- May 25—The Faith of a Saint is
Comforting to His Breth-
ren. I Thess. 3:1-13.
- June 1—A Christian is to Walk
Honest Before All Man.
Thess. 4:1-18.

- June 8—Paul Warns Us to be Watchful. I Thess. 5:1-13.
 June 15—Paul Outlines the Christ-like Life. I Thess. 5:14-28.
 June 22—God's Judgment of the Unrighteous. II Thess. 1:1-12.
 June 29—Paul Foretells Us of the Great Falling Away. II Thess. 2:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 6—Peter and His Promise. John 21:1-17.
 Apr. 13—Easter—Thomas and His Risen Lord. John 20:19-29.
 Apr. 20—Jesus' Commands to His Helpers. Matt. 23:16-20, Acts 1:8-11.
 Apr. 27—Peter and John at the Gate Beautiful. Acts 3:1-10.
 May 4—Peter's Courage. Acts 5:12-32, 41, 42.
 May 11—How James and John Became Good Helpers. Mark 10:35-45.
 May 18—(Review) Children Can Be Jesus Helpers. Mark 9:33-37.
 May 25—Saul Becomes a Believer. Acts 9:1-22.
 June 1—How a Boy Saved Paul's Life. Acts 23:12-24.
 June 8—Paul and His Young Helper. Acts 16:1-3, II Tim. 1:1-5.
 June 15—Paul's Shipwreck. Acts 27:20-44.
 June 22—Paul Writing Letters in Prison. Phil. 1:1-25.
 June 29—(Review) Missionaries Today. Acts 26:14-20, II Tim. 4:7-8, Matt. 28:19-20.

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BIBLE MONITOR

Vol. XXX

June 1, 1952

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BEGINNING OF SORROW

"We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts," 2 Pet. 1:19.

Many conditions of the world and acts of the human family are stirring people to shudder; and perhaps a few to seriously meditate. Nations are continually rising against nations. War is hardly settled at one place through great suffering and sacrifice, until it springs up at another place with even more ferocity and destruction. As we are able to hear more of world conditions the severity of famines is almost astonishing in many places. Pestilences through diseases, insects and floods are causing astonishing losses of

time, property and even lives. Sin, drunkenness, swindling and dissatisfaction are on every hand.

People begin to fear the destructive power of man's inventions. Men do not trust one another and the fear of being taken advantage of is felt in almost every transaction. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken," Luke 21:26. Can the present epidemic of heart attacks be an outgrowth of this fear? Men are "Ever learning, and never able to come to the knowledge of the truth," 2 Tim. 3:7.

These conditions have put the relations of human beings in a sad condition but we fear these are only the beginning of sorrows. "Ye shall hear of wars and

rumors of wars: see that ye be not troubled: for all these things must come to pass but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," Matt. 24:6-12. Note carefully the many sorrows, trials and problems which shall come to pass.

Many of these are more than carnal troubles and even affect the heart, mind and human relations with one another. "Then shall many be offended," "Shall betray one another," "Hate one another," "Love of many shall wax cold." Individuals who are thus affected are carnal and not spiritual. Is

our faith so built up by the Word of God that we can endure such trials? We admire the courage and stability of the apostle Paul, are we able to endure similar trials to that which he endured?

Do we realize that we have a sure Word of prophecy? It is as a light in a dark place, very illuminating, comforting and revealing. The prophecies of the Old Testament are made sure by their fulfillment in the New Testament. By them our faith in the inspiration of the Bible is strengthened and we are positive of the future fulfillment of all the old Testament prophecies.

Holy men of God spake as they were moved by the Holy Ghost and we should search their words and take heed of them. We are made wise to the way of salvation only, by letting the Word of God shine into our lives. "There, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," I Cor. 15:58. "So that we may boldly say, The Lord is my helper, and I will

not fear what man shall do unto me," Heb. 13:6.

TOURING THE HOLY LAND

Paul R. Myers

(Note—Dec. 15, 1951 Elder David Ebling of Bethel Pa., and myself left New York City by plane for a tour of the Holy Land. This and succeeding installments will give an account of our tour, our experiences and in addition, I have attempted to inject into these articles the scriptures applying to and teaching about the things we saw from time to time. It is the intent of the writer to refer to himself or Bro. Ebling, only, as we feel will be of benefit to the readers, in giving this account of our mutual experiences. Before sending this material to the Editor, I have forwarded to Bro. Ebling each installment for his endorsement and approval, and appreciate his cooperation in every way.)

Part 1

Preliminaries

For a number of years I have had the urge and desire to visit the Holy Land. Bro. Ebling shared this de-

sire, as did others. It, often times was the subject of our conversation, when meeting one another.

Our plans took on form the fore part of December. Unfortunately, others who were interested, for one cause or another, were unable to accompany us on this tour. It remained for Bro. Ebling and myself to be the only two of the Dunkard Brethren church to enjoy the blessings and privileges this fine and interesting tour offers.

Considerable preparation was necessary before we were ready to leave the shores of the United States. We had to have physical examinations. We had to have vaccinations, identifications, birth certificates and other legal requirements had to be met. We had to have an official statement from our Elder that we were in good standing in our home church. The above was required before we could obtain a passport to travel in foreign countries.

These demands brought to my mind this thought: If man is so exacting in his requirements in issuing a passport to man for the purpose of travelling from

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one country to another, we need never think that we will be issued a passport to Heaven without meeting the requirements as established by God in His Eternal Word.

The conductor of our tour was Mr. Harold Gretzinger, a minister in the Nazarene church, Pasadena, Calif. Originally, thirty-nine had signed for, and paid a deposit on this tour. Twenty-nine cancelled their reservations, due largely, to war conditions in Egypt and the Holy Lands.

Mr. Gretzinger, besides being a minister, proved

throughout the tour, of being a very fine and able guide. He had made this tour a number of times before and has a very understandable knowledge of the Bible.

The eleven of us met on Saturday morning, Dec. 15th, for briefing. It was then that our guide told us that had one more cancelled their reservations, the tour would have been cancelled. Less than ten would have proved unprofitable to our guide. So, right from the on-set, we saw the hand of God working with us as we did many, many times while on this tour.

We were especially pleased to learn that he would not permit anyone on his tours to use tobacco, strong drinks, or anything else that would mar a Christian Pilgrimage, such as we were about to embark on. On a former tour one became intoxicated in Rome and the guide of that tour settled with him and dismissed him from the party, letting him return home on his own devices. Bro. Ebling and I were pleased to know others take the same position along such lines as does the Dunkard Brethren church.

Might we as a church carry out those principles in the future, ever striving to maintain a high standard of Christian living.

While being briefed, we were given a folder showing the many places we would visit and the scripture applicable to each of these places. We were advised to have Bibles, cameras and note books ready and handy at all times.

We were to have in our possession, before leaving New York City, raincoats, rubbers, first-aid, etc. Also, our own soap, tea bags, instant coffee and a good supply of our own personal effects needed on such a tour. Later, each of these proved very needful.

After giving us such information as he felt needful, we had prayer that we might be given a safe journey, that we might be fortified in health and strength, that our loved ones at home might be safely cared for until our return and that God would give unto us those things which we sought in making this tour.

On the afternoon of the 15th, about one o'clock, we went to the International Airport, New York City,

there to board our plane to take off at three o'clock p. m. for Shannon, Ireland.

Box 117, Greentown, O.

THE NEW TESTAMENT CHURCH

W. E. Bashor

Part 3

The church is ordered like the human body. We find that the church is Christ's body, and this body consists of all His members—those that are spiritually united to Him. Those who have been baptized into this body, 1 Cor. 12:13. He is head of all the members of the church, for he is head of the church. Col. 1:18-24, "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence."

Therefore a man out of the church, is without Christ as Head. If he had not Christ as his head, he must have as his head, Satan. For we are either children of God or the Devil. Christ being the Head of the church, then he is head of only the members of his church. This leaves those who are outside

of the Church and claim to be saved, out side of the Church, without Christ as their head. This means that they are not following Christ and the person that is not following Christ, has no assurance of salvation. John 14:15, Christ says, "If ye love me, keep my commandments." Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in, through the gates into the city."

As the human body with its head is one body, so is Christ, with His body the church, one body. 1 Cor. 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Therefore we must be in that body to be in Christ, or for Christ to be our head, and guide. In the human body all members are subject to the one head. Likewise in the church, all members of the Church are subject to the head, which is Christ. One must be in the Church if he is to have Christ as his Head. There is no fellowship with Christ outside of His Church.

This does not mean that the Church saves us, but it does mean that only those in the Church will be saved. On the day of Pentecost the Lord added to the church daily those that were being saved, Acts 2:41. That left no saved persons out of the church, in the new testament time, and so it is today all the saved are in the church. They entered into the church by being born into the family of God, which is the church. There can be no such thing as a man being born again, and not be a member of the church, which is God's family, no more than one can be in God's family, without being born again, without being saved from sin. Being born of the water and of the Spirit, puts a man into the family of God, which is the New Testament Church. The New Testament Church is that body of people who have, "Obeyed from the heart that form of doctrine which was delivered you." Being then made free from sin, ye became the servants of righteousness." Rom. 6:17-18.

You will notice that they obeyed from the the heart, this is no mere form of re-

ligion, but it comes from the heart, it therefore makes a change in the heart and lives of the believer. Such are the members of the New Testament church, which is the body of Christ.

P. O. Box 826,
Turlock, Calif.

DANGER OF RICHES

C. M. Kintner

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. 6:10. The carnal nature of man is so inclined to covet and lust after money, they will make great sacrifices and some will even venture their lives to get it, disregarding the Lord's Day, and His gospel and everything that is just and right, for the satisfying of their own covetous desires; the love for money and the desire to get great possessions and bank accounts. All are highly esteemed among men but an abomination in the sight of God.

"Your riches are corrupted, and your garments are moth-eaten. Your gold and

silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days," James 5:2-3. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room to bestow my fruits? And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods," Luke 12:16-18. The rich man's covetousness led him to build greater barns and lay up for himself treasures and live at ease.

But God can change man's plans in a moment of time, life is too uncertain to lay up treasures in this world even for a short time, we may not enjoy them. "So is he that layeth up treasure for himself, and is not rich toward God," Luke 12:21. Many spend their life's service for riches and fine homes in this world but their time is lost and they have no more time to prepare for a mansion in heaven. "But

they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. 6:9.

"There was a rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abram's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom," Luke 16:19-23. The results of their lives were eternal rest and joy for Lazarus and eternal punishment for the rich man.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful," Matt. 13:22. "But lay up for yourselves

treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also," Matt. 6:20-21. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

On our American coin is the inscription, "In God we trust," is it there to remind us that God gave us the money? And by its use will help mankind to make a living and be comfortable in this life, and that we should trust him? Do we thank God for it and also ask him to help us to make the best possible use of it, or do we just take it for granted?

Greentown, Ind.

BE READY THROUGH JESUS

Mrs. Harold Beck

We are taught in the Epistles, that all the people in the world, have sinned against God and that they all would be punished for their sins, had not God loved them so much as to send His

only Son, Jesus, to be punished in their place. Yet not all of them are forgiven on this account, but only those who believe in Jesus and accept His sacrifice for their sins. How can we tell who believes in Him, for a person may say he believes when he does not. We can tell by the way one acts. If he believes in Jesus he will love Him and obey His commandments. seeking to destroy them. Yet they have a friend who is stronger than he, for that same Jesus who came on the earth to die for them, now looks down from heaven and watches over them. He hears their prayers and helps them to fight against temptations. When they are overcome and fall into sin, if they are sorry and repent, He asks God to forgive them.

We are told in the Epistles how Christians ought to live and what sort of people they should be. They should be honest, industrious, sober, humble, good to the poor, kind to those who are unkind to them, speaking evil of no one, loving and forgiving one another, trying to persuade others to be Christians, thankful for their blessings, patient when they have trouble, full of joy because they are saved, hating what is wicked, loving what is good, earnest in prayer, striving in every word and act to please God. He does more than this, because they have no righteousness nor goodness of their own to please God with them, He gives them His righteousness and God counts it the same as if it were their own and as if they had never sinned. At the last day, God will accept all those who have lived in this righteousness and will take them up to heaven where Jesus is and where they will never be tempted to sin any more.

However, Christians cannot do these things by themselves, for although they desire to do them, Satan is always tempting them to sin. He is their great enemy, who we are told is going about like a roaring lion The Epistles tell us that as the end of the world draws near, there will be scoffers, or persons who mock at the Bible as though it were not true. They will say if Jesus is coming again to judge the world, as the Bible says He is, why is He so long in coming? They will not believe the true reason that

God is waiting to give wicked men time to repent, because He is not willing that any should perish but that all should repent of their sins and come to a full knowledge of the truth that will lead them unto everlasting life.

Although God has waited so long He will not wait always. For we are told that the day of the Lord shall come as a thief comes in the night, when no-one is expecting it. Then the world, with its mighty kingdom, its splendid cities and all the great and beautiful things that men have made, will be burned up. But the people who have lived in it will rise up out of their graves to be judged. Now since God has told us of this, how careful we, who know of Christ, should be living holy lives; so that when the day of the Lord does come and Jesus descends again, we may be ready to meet Him in the air.

Archbold, Ohio.

THE FOREKNOWLEDGE OF OUR LORD AND SAVIOR

Wm. N. Kinsley

Now the Spirit speaketh expressly, that in the latter

times some shall depart from the faith, giving heed to seducing spirits even commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

For every creature of God is good, and nothing to be refused if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine. These things command and teach.

II Tim. 3, This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, unthankful, unholy, traitors, heady, highminded, lovers of pleasures, more than lovers of God. How does this compare with our great men of the world of today? Having a form of godliness, but denying the power thereof, for resisting its influences. Ever learning and never able to come to the knowledge of the truth. But evil men and seducers shall wax worse

and worse, deceiving and being deceived. But of the times and the seasons, brethren, ye have no need that I write unto you. For ye are the children of light, and the children of the day: we are not of the night, nor of the darkness. But let us watch and be sober. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety: then sudden destruction cometh upon them. And they shall not escape. Who? To them that trust in the arms of flesh or man, and not in the Lord and Saviour Jesus Christ.

Matt. 28:18, "All power is given unto me in heaven and in earth." Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." Mark 13:31-37, "Heaven and earth shall pass away: but my words shall not pass away. And what I say unto you I say unto all, watch." Matt. 24:11-12, "Many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold."

John 4:48, "Then said Jesus unto him, except ye

see signs and wonders, ye will not believe." How about the people of today? The nobleman saith unto him, Come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. The man believed the word that Jesus had spoken.

Acts 2:17-22, "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath . . . The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

The Lord Jesus was not in the world without witness. John in Jordan. And John the baptist testified of the Lord Jesus. Luke 3:22, "The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved son, in thee I am well pleased." John answered saying unto them all, I indeed baptize you with water. But he (Jesus) shall baptize you with the Holy Ghost and with fire.

John 3:23, "And John also was baptizing in Aenon near to Salem, because there was much water there." And John bare record, saying I saw the Spirit descending from heaven like a dove and it abode upon him. He that sent me to baptize with water, the same said unto me upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, and I saw, and bare record of that this is the Son of God. John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Mark 1:9, "It came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens open, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, thou art my beloved Son, in whom I am well pleased." John said, I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. Matt. 3:16-17, Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and John saw the Spirit of God descending like a dove and lighting upon Jesus, and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." I indeed baptize you with water unto repentance: but he (Jesus) shall baptize you with the Holy Ghost and with fire.

Acts 4:30-31, "Stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. When they had prayed the place was shaken where they were assembled together. And they were all filled with the Holy Ghost." With great power gave the apostles wit-

ness of the resurrection of Apostle Paul, Brethren I the Lord Jesus, and great commend you to God and grace was upon them all. If the word of his grace, which Jesus had all power in is able to build you up and heaven and on earth is He to give you an inheritance not able to answer prayers, among all them which are and do miraculous healing? sanctified. The grace of the

Matt. 28:18, "Jesus spake Lord Jesus Christ, and the unto them, saying, all power love of God, and the com- is given unto me in heaven- munion of the Holy Ghost be and in earth." Do we be- lieve it? Are we still in doubt? and still pray like the Jews to the Father? If ye believe in God, believe also in Me. Jesus saith I am the way, the truth and the life. No one cometh unto the Father but by me. Ye pray, and receive not, because you ask amiss. Act 16:30, "Sirs, what must I do to be saved? And they (Paul and Silas) said, Believe on the Lord Jesus Christ, and thou shalt be saved." I wonder how many so called Christians really believe this?

Acts 20:29-30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." Jesus said, What I say I say unto you all watch. The words of the

HYMN

Jesus, my all, to heaven is gone,
To whom I fix my hopes upon;
And His footsteps I will pursue,
The narrow way till Him I view.

Sure will I tell to sinners around
What a dear Saviour I have found.
And point to His redeeming blood,
And ah, behold the way of God.

Hartville, Ohio.

FOXES CHRISTIAN MARTYRS

Chapter XI cont'd.

Continued Persecutions of The Waldenses

Many of the Waldenses went to live in the northern part of Italy. Before they came to that country it was barren and desolate, but their industry soon caused it to blossom forth into gardens and vineyards. But they were not permitted long to remain undisturbed; word was carried to Rome of their having settled in this place,

and the pope at once commanded that unless they change their religion they should all be put to death. Accordingly a considerable body of soldiers was soon gathered together; for in that age there were a great number of professional fighting men who were always ready to take part in any enterprise which afforded them an opportunity to rob and kill defenseless people. Among many other acts of violence the following took place, which will show the merciless character of the persecution which followed.

A band of soldiers was sent to take one of the towns, and began to batter down the frail defenses. As there were but sixty poor peasants to defend the place, they quickly sent word to the attacking party that they would surrender if allowed to depart in safety with their families to another country. This was promised them; but the gates were no sooner opened than the captain ordered all the peasants to be cut to pieces; and after this, most of the women and children were confined in a large barn, which was set fire, and all perished in the

flames. Some of them having taken refuge in a church, the captain ordered his men to go in and kill them all. This they at first declined to do, saying, "Soldiers do not kill women and children." But the captain, enraged at their refusal, called them mutineers and compelled them to do the cruel deed under threat of punishment.

The Albigenses. Their Rise and First Persecution

The Albigenses were people who lived in southern France, near the ancient city of Albiga, or, as it is now called, Alby. They begin to be mentioned in history about the year 1100, and one hundred years later had become very numerous. Like the Waldenses, they had changed their form of religious worship from that of the church of Rome, but they differed also from the Waldenses, who were a separate and distinct sect. It is very difficult, if not impossible, to discover the exact creed of the Albigenses and other of these early sects, as they have left no written records telling of their doctrine or belief. It is supposed they held opinions which bore some resemblance to those of Protestants of a later day,

inasmuch as they seem to have refused to acknowledge the authority of Roman priests to stand between them and their God. This was the main point in most of the disputes between the so-called heretical sects and the church of Rome.

A refusal to acknowledge the priest to be more than human, to doubt his power to absolve sins, and to intervene between man and God at the altar and the confessional, was to strike at the very foundation of the belief which enabled the Roman church to maintain its tremendous influence over the hearts of men. Any doubt existing upon this point attacked directly the vital principle upon which the vast fabric of the Roman church was raised. All the resources of Rome were therefore exerted to crush the people who dared to deny her supreme power. A knowledge of this fact is needed to make plain the reason why the church put forth such efforts to destroy seemingly insignificant adversaries.

An Army Sent Against The Albigenes

Messengers were accordingly sent throughout the

whole of Europe by pope Innocent III to raise a force of soldiers large enough to utterly destroy the Albigenes, for they had increased greatly in numbers and in wealth. Several powerful nobles had also given them their support, among whom were Raymond, count of Toulouse, the count of Foix, and count of Beziers.

Promises of pardon for sins of the past, and indulgences to commit other in the future were freely offered by the pope, as bribes, to influence men who would take part in the so-called holy war. The pope likewise directed archbishops, bishops and priests to solemnly excommunicate the count of Toulouse. They were, also empowered to free all his subjects from their oaths of allegiance to him, and to command them to pursue his person, possess his lands, destroy his property, murder such of his subjects as continued faithful to him. Soon a formidable army, with nobles and bishops at its head, began to march against the Albigenes.

The count of Toulouse, having no army able to meet such a force, with any hope

of victory, immediately came a manner so contrary to to surrender himself, with a their wishes. The cruel courage inspired by inno- treatment the count had received; he supposed that the ceived afflicted them still troops would be recalled more for he was stripped from plundering his inno- nearly naked, and severely cent subjects, as he thought scourged before all the himself a sufficient pledge people. Not content with for their good behavior. The this, the legate obliged him pope's legate, or deputy, told to swear that he would be the count that he was very obedient to the pope during glad he had surrendered; the rest of his life, conform but he would not counter- to the church of Rome, and mand the orders to the make war against the Albi- troops unless the count- genses and even ordered him would consent to deliver up to join the troops, and help seven of his best fortified in the siege of Bezieres. But castles as security for his thinking this too hard a future behavior. trial of his newly pledged

On hearing this outrag- faith, the count managed to eous demand the count saw escape, and went to Rome to too late his error in surrend- complain to the pope of the ering, but he was now a ill-usage he had received.

Dreadful Cruelties at the Taking of Bezieres

The army now besieged Bezieres and the governor of that city, thinking it impossible to defend the place, came out, and presenting himself before the legate, implored mercy for the inhabitants. As an additional reason, he said that there were almost as many Romans as Albigenes in the city. The legate replied that all excuses were useless; the place must be delivered up without terms, or assault

would at once be made.

The governor returned into the city and told the people that he could obtain no mercy unless the Albigenses would give up their religion, and conform to the worship of the church of Rome. He begged the Albigenses to do this; but they answered with one accord that they would not forsake their religion. Said they, "Better to displease the pope, who can but kill our bodies, than God, who can cast both body and soul into hell."

Upon this the church party sent their bishop to the legate, beseeching him not to include them in the slaughter of the Albigenses. They also argued that the best means to win these over to the faith was by gentleness, and not by cruelty. The legate, upon hearing this, flew into a violent passion with the bishop, and declared that, "If all the city did not acknowledge their fault, they should fall under one curse without distinction of religion, sex, or age."

The inhabitants refusing to yield upon such terms, a fierce attack was made, and the place taken by storm, when every cruelty that a

ruffian soldiery could invent was inflicted upon the unfortunate inhabitants. Then were to be heard the groans of men who lay weltering in their blood, and wailing of wounded mothers, who saw their children taken from them and mangled before their eyes. The city being fired in various parts, new scenes of horror arose. The flames drove the wretched inhabitants into the streets, which streamed with blood, and those who hid themselves in their houses had only the dreadful choice left them, either to remain and perish in the fire, or rush out and fall by the swords of the soldiers.

The cruel legate, during this horrible scene, enjoyed the carnage and even called out to the troops to encourage them in their dreadful work. When asked by an officer how he should distinguish the innocent from the guilty, he made the infamous reply, since celebrated in history, "Kill all; God will know his own." And this they did, for when the slaughter was done, more than 30,000 corpses lay among the ruins of the once beautiful city of Bezieres.

SHOULD THE CHRISTIAN FIGHT?

Robert L. Kinsley

As the curse of war, which has plagued mankind down through the centuries, become more terrifying with its new weapons that threaten unprecedented destruction, the young Christian's relationship to war comes to the forefront as never before. Should he join the ranks of the military and march off to war, or shall he side with those who cannot conscientiously shed the blood of other humans?

A friend of mine picked up a traveling salesman late one night who had run out of gas. As they traveled along, the conversation shifted to the present Korean conflict which prompted the young salesman to relate a brief account of his life. He stated how he had been converted at the age of 14, how at that time he thought he could never go into the armed services in event of war. But when the time came and he was drafted in World War II, he decided in favor of the military forces because of the influence and social pressure

of his family and friends.

Today, many a Christian youth, in considering the pros and cons of war, must make his choice, perhaps sooner than he thinks. His problem is complicated by the numerous and conflicting viewpoints and opinions. He is faced with those all about him, who like the family and friends of the young traveler just mentioned, regard defending their country the primary requisite of every able-bodied young man. He is faced with the threat of the Red menace of Communism which seeks to engulf not only his own country but also the other free nations of the world. He wants to be loyal to the land of his birth, he does not want to be a slacker, or be called "yellow."

He becomes more confused as he hears great Christian leaders of the day declaring they would be doing right by going into the army and carrying a gun, and as he notes that section of Christianity which has historically maintained that the Christian should never go to war.

But if the Christian youth seeks to obey the Lord and Savior of his life, he could

not do better than to go to God's textbook, the Bible, for the solution to his problem. And if he turns to God's Word, would it not be reasonable to give attention to that portion of Scripture which deals with the time in which we are now living, that is the church age or the dispensation of grace?

Those who contend that the Bible authorizes Christians to engage in warfare so often go to the Old Testament to sustain their viewpoint. But if we are to take for our example the bloody warriors of Israel in the Old Testament, we will also, if we wish to be consistent, have to kill witches, Ex. 22:18; buy and sell slaves, Lev. 25:41; have our unruly sons put to death, Deut. 22:18; and most ridiculous of all, have many wives and concubines like David and Solomon.

However, as we are not under the law, but under grace, and since that grace came to us through Jesus Christ, let us look to His teachings for our guide. At the onset it should be recognized that Christ never gave any "thus saith the Lord," nor is there recorded in any of the apostles writings, in-

structions in so many words, that the Christian should not go to war and take up arms with the military forces. Even the first Gentile Christian (Cornelius) was an officer in the Italian army.

But Christ did have some very pertinent remarks concerning taking up physical weapons. If ever a blade of steel flashed forth in a just cause, it was when Peter drew his sword in defense of his Master who was about to be taken and marched off to Calvary. Yet He rebuked His disciple by commanding Peter to put up his sword. "For all that take the sword," he said, "shall perish with the sword."

Notice the words of Jesus as He stood before Pilate only a little while later after he was betrayed into the hands of the Pharisees. "My kingdom is not of this world: if my kingdom were of this world, then would My servants fight, that I should not be delivered unto the Jews; but now is My kingdom not from hence." John 18:36.

If we are willing to concede that His servants meant not only His immediate following but all Christians, will we not have to admit

He was strongly implying in these words that Christians, because they "are not of this world" John 17:14, cannot take the weapons of carnal warfare?

There are other principles that apply not only to our present subject but also practically every other phase of the Christian life. In the Gospel of John, Christ set forth a new commandment John 13:34, when He told the apostles that they should love one another as He loved them. This was putting love on a higher plane than in the command "to love thy neighbor as thyself." Matt. 22:39. Christ's apostles, Peter, James and John reiterated the need for Christian love many times in their Epistles. Paul said it was the greatest factor in the Christian economy, I Cor. 13:13; Gal. 5:22.

While Christ insisted on the necessity of loving fellow Christians, He also taught to love your enemies," Matt. 5:44. This clearly puts the obligation of a Christian to reach out and cover all humanity.

Does it seem plausible, then, or in harmony with the Christian who wishes to uphold this principal to shoot

down his fellow being on the field of combat, or plunge a bayonet in his bosom?

Christ also taught another principle that we should not overlook if we are to rightly divide the Word of Truth. This principle is so closely related to love that we could rightly call it love in action. It is first recorded in the Book of Matthew where Christ said, "Bless them that curse you and do good to them that hate you," 5:44. Peter also sets forth this principle in I Peter 3:9, "Not returning evil for evil, but contrariwise blessing." It is found in Paul's Epistle to the Romans which concludes with "Be not overcome of evil, but overcome evil with good," 12:19-21.

The Christian should consider whether he would be doing good by killing his enemy; whether he would be doing good by destroying life when Christ said He came not to destroy men's lives but to save them, Luke 9:56; whether he would be doing good by sending an unsaved man to a Christless grave, or by killing a saved man who is his brother in Christ.

Christ set an example of doing good and not return-

ing evil for evil as He hung on the cross and prayed to His Father for those who crucified Him. Christians are instructed to follow that example according to I Peter 2:21-23 which says in part, "Christ suffered for us leaving an example, that ye should follow His steps, who when He suffered, He threatened not." We know from Eph. 5:30 that each Christian is a member of Christ's body, even part of His flesh and bones. If the Christian, then, is Christ's present physical body in this, our day, it is his duty, in demonstrating to the world that he is following Christ's example, to suffer rather than to go out to threaten and kill.

Paul states in Eph. 5:2, "As Christ also hath loved us, and given Himself for us." Therefore, because Christ loved us so much that He was willing to lay down His life for us, it is the Christian's duty in setting forth anew that great love, to sacrifice his own life if need be, and surely above all, not to go out and sacrifice the lives of others. "Because He laid down His life for us; we ought to lay down our lives for the brethren,"

I John 3:16.

"Love so amazing, so divine—
Demands my soul, my life, my all!"

The inference need scarcely be drawn. Using even the most exaggerated logic, one could hardly fail to concede these principles of love and doing good are not compatible with the Christian who would fight in physical warfare.

Those who place their stamp of approval of Christians taking part in war usually refer to Romans 13 which contains Paul's exhortation on the Christian's duty to the state. "Let every soul be subject unto the higher powers and render therefore to all their dues," Vs. 1, 7. Its counterpart can be found in Matt. 22:21 in Christ's own words: "Render therefore unto Caesar the things that are Caesars; and unto God the things that are God." Those who stress these verses and urge unreserved obedience to the civil authorities seemingly forget our moral and conscientious obligation comes first to God. When it comes to a choice between obeying God and the state, "We must obey God rather than men," Acts 5:29. Those

who are so ardent in applying these passages should "and unto God the things which are God's" is the key phase that is, in obeying God it may be necessary to violate sometimes the civil law. However, those in our nation who refuse to bear arms are privileged to do so without breaking the law of the land.

Another point that is cited by those who hold that war is not anti-Christian, is that the war terms used as figures of speech and in parables would not have been used if war was wrong. Most notable of these passages are in Eph. 6 where the Christian armor is described, and the parable of the marriage feast in Matt. 22. But there is little or nothing left to back up this theory when we turn to the texts in which Christ refers to Himself in a figure of speech as a thief. The parallel is obvious. If Christ, in using figures of war, condones war, surely he must likewise condone stealing when he compares Himself with a thief. I Thess. 5:2; II Peter 3:10; Rev. 3:3; 16-15.

A radio minister in the city of Akron, Ohio, made a

strong appeal to patriotism at the outbreak of hostilities in Korea. Subsequently, he was asked this question: "Can you give any Scripture in the Bible which applies to our present age, where, through precept or example, the use of carnal weapons by Christians is justified for any cause?"

In answering, which he did both by letter and over the air, he totally ignored the question itself, and instead emphasized in his reply that should this country be invaded he would fight and die to preserve man's right to worship God according to his own conscience."

Until those who call themselves Christians shall cease to glorify the military in wartime, until the weaker sex shall refrain from adorning everyone that happens to wear a uniform, until children shall not be told that the serviceman is the highest ideal in manhood, until the child of God shall refuse to go into the army for training, until preachers shall succeed in persuading the church to place confidence in the arm of God rather than in the arm of flesh, the majority of Christianity will continue to be-

lieve in and practice the art of war.

We come back once again to our age old question—should the Christian fight? The answer is, surprisingly enough, yes, indeed, he should; and the foregoing is not to be construed to the contrary. But never, never out on the battlefield shoulder to shoulder with those who are not Christians, using the modern weapons of war. “Be not unequally yoked with an unbeliever,” says Paul, and in 2 Cor. 10:3, “For the weapons of our warfare are not carnal.” Likewise in Eph. 6:12, “For we wrestle (or fight) not against flesh and blood.”

In Paul’s letter to Timothy he commanded 6:12, “Fight the good fight of faith.” (See also Jude 3) Paul gave further instructions regarding the spiritual warfare in another passage where he declared, “Above all, take the shield of faith.” The outcome of this fight of faith is recorded in I John 5:4, “and this is the victory that overcometh the world, even our faith.”

It should be reasonable to conclude by now, and the fact should be firmly impressed in our minds, that

the fight or struggle of the Christian is moral or spiritual and never carnal or physical. That is why the bloody weapons of this age are not for Christian hands. That is why we should take up the cross, instead, and follow Jesus, Matt. 22.

The bayonet and the sword are only for those who know neither the cross or the One who gave His life on the cross.

Uniontown, Ohio.

GUIDE BOOK

Ask for the Guide Book, the Bible from heaven;

For our salvation its pages were given;

If of a truth you are seeking the way,

Ask for the Guide Book, believe, and obey.

Heed not the voices that bid you remain,

Heed not the false guides who seek only gain;

Ask for the Guide Book—its teachings are true—

Heeding it daily will carry you through.

Thousands are traveling in death’s downward way;

Few walk the path that is narrow today:

One ends in darkness, and one ends in light—

One is the wrong way, and one is the right.

Though you may teach that the
Saviour has died,
Claim to be just and appear sancti-
fied—

Still, if the law of the Lord you
deny,

“Vain your profession,” the Lord
will reply.

WE KNOW NOT THE HOUR

We know not the hour of the
Master's appearing,
Yet signs all foretell that the
moment is nearing

When he shall return—'tis a
promise most cheering—

But we know not the hour.

There's light for the wise who are
seeking salvation,

There's truth in the book of the
Lord's revelation,

Each prophecy points to the great
consummation—

But we know not the hour.

We'll watch and we'll pray, with
our lamps trimmed and
burning,

We'll work and we'll wait till the
Master's returning,

We'll sing and rejoice, every omen
discerning—

But we know not the hour.

DEVOTIONAL LESSONS FOR JUNE

Christian Service

Memory verse, Ex. 23:25, “And
ye shall serve the Lord your God,
and he shall bless thy bread, and
thy water; and I will take sickness
away from the midst of thee.”

Sun. 1—Ex. 23:14-26.

Mon. 2—Ex. 23:26-33.

Tues. 3—Ex. 24:1-9.

Wed. 4—Ex. 24:9-18.

Thurs. 5—Ex. 31:1-12.

Fri. 6—Ex. 31:12-18.

Sat. 7—Ex. 32:7-19.

Memory verse, Deut. 10:12, “And
now Israel, what doth the Lord thy
God require of thee, but to fear
the Lord thy God, to walk in all
His ways, and to love him, and to
serve the Lord thy God with all
thy heart and with all thy soul.”

Sun. 8—Deut. 4:1-14.

Mon. 9—Deut. 4:14-25.

Tues. 10—Deut. 4:25-44.

Wed. 11—Deut. 6:16-25.

Thurs. 12—Deut. 10:12-22.

Fri. 13—Deut. 11:22-32.

Sat. 14—Deut. 15:1-12.

Memory verse, Psa. 2:11, “Serve
the Lord with fear, and rejoice with
trembling.”

Sun. 15—Romans 12:1-9.

Mon. 16—Romans 12:10-21.

Tues. 17—Romans 15:15-33.

Wed. 18—Romans 16:17-27.

Thurs. 19—I Cor. 7:17-25.

Fri. 20—I Cor. 11:17-34.

Sat. 21—I Cor. 13.

Memory verse, Heb. 12:28, “Where-
fore we receiving a kingdom which
cannot be moved, let us have grace,
whereby we may serve God accept-
ably with reverence and godly fear.”

Sun. 22—Gal. 1:1-14.

Mon. 23—Gal. 3:1-15.

Tues. 24—Gal. 4:1-15.

Wed. 25—Gal. 5:1-18.

Thurs. 26—Gal. 6:1-10.

Fri. 27—Eph. 5:1-15.

Sat. 28—Eph. 6:10-24.

Memory verse, Matt. 10:42, “And
whosoever shall give to drink unto
one of these little ones a cup of
cold water only in the name of a
disciple, verily I say unto you, he
shall in no wise lose his reward.”

Sun. 29—John 12:1-9.

Mon. 30—John 12:23-37.

BIBLE MONITOR

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No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

VALUE OF AN INDIVIDUAL SOUL

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish," Matt. 18:14. The more we read from God's word and experience the good things from it, the more we are convinced of the vastness of our Heavenly Father. Spend what time we may we cannot fathom His greatness and His mighty power. David reflects beautifully upon this thought in Psa. 139 as he meditates upon God's greatness, His vast power and even God's thoughts of man. "How precious also are thy thoughts unto me, O God, how great is the sum of them," Psa. 139:17. What would our life be worth if it was not for God's concern and care for us?

are astonished by the number of individuals that God has created upon the earth. Their millions confuse our imagination of the number of humanity. Then as we meditate upon the ages of the past and their vast numbers of generations, we become lost in multitudes of figures. As we consider in amazement God's great power and the number of humanity, we come back to our text.

What does it say, God in heaven knows of each individual and it is not His will that any should perish. Again we must marvel at God's great power and purpose for human beings. We also reflect over the many provisions which God has made for man's welfare. As we read in the Holy Word how man disobeyed God's commandments and failed to thank Him for His great

As we study statistics we

provisions for man's well being. Then going farther how God kept repeating His blessings and re-establishing His promises and methods whereby man might endure and return into the favor of God. God certainly has abundantly blessed and provided for man. What was man to do in return, keep God's commandments and worship Him.

Another thought, has man placed this much value upon an individual soul? We must sadly and emphatically conclude no. At numerous times throughout history and perhaps much so now, man places very little value upon man. Almost as the dust of the earth, he is pushed, blown and moved about. For what purpose? usually selfish, materialistic purposes. It is astonishing as we mediate upon various periods of history, our own not exempted, of the thousands that were slain almost as grass, at various occasions. How little man values the individual soul.

Man values man by what he can accomplish and produce in a materialistic way, yes often a selfish way. Of all the great feats and abilities that individuals

have shown, the greatest never were recognized until, often years after, that individual passed unto his Maker. Usually those unable to produce great gain, in whatever way the mortal man may of looked at it, are considered worthless; especially if their mental or physical condition indicated that they never be materially useful. Some groups of men have even moved, at different times to exterminate these individuals.

What should and will be the true christian attitude to mans values? How much difference will man make of various men because of their attainments; mentally, physically and intellectually. The christian must pattern his value after similar values to what Christ used. Let us notice one considered of the lowest by his fellowmen. "Behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean," Matt. 8:2. Notice this man; though a leper, despised, unclean, worthless; had all it took in the sight of God. He had faith in Christ and he worshipped Him, yes and he even went so far as to ask Him for help. Jesus, stoop-

ed low and even touched him, to want more than he de-
saying, "I will; be thou serves of them. Even the
clean." chosen disciples of our Lord

Christ knew the value of were lead astray, of the true
this man's soul. In the sight value of the soul and of the
of Christ this man's soul value of bringing human be-
was worth just as much as; ings to believe in and wor-
the rich men, the pharisee, ship Christ. They, as many
the priest; as long as he be- of us were led away by their
lieved and was willing to own selfish ambitions.
worship as he was told. "Whosoever therefore shall
Notice that Christ did not humble himself as this little
help him and then leave him child, the same is greatest in
go as he pleased but told him the kingdom of heaven,"
to obey the usual religious Matt. 13:4. That was true
duties of that day. "Go thy then and is still true today.
way, shew thyself to the God's values and desires do
priests, and offer the gift not change with every
that Moses commanded, for change of the age. Yet, how
a testimony unto them," v. 4. many humble do we find to-
Did not Christ have power day? Let us meditate a
to do this for him? There moment of the sweet, obedi-
was at that time a legal way ent, loving and submissive
to be clean and to worship spirit of a little child, whose
God and that was required conscience has not been sear-
of even a man whom Christ ed by sin. Am I converted?
cleansed. God was no re- or do I still govern my life
spectator of persons and He by that proud, haughty,
is not even today. He has know-all spirit?

explicitly given us our com- Suppose the child is treat-
mandments and whether we unjustly, how long does he
obey or not is up to us but it hold a grudge? How soon
is not God's wish that any- does he make peace, forgive
one should be short on the and forget; so he may go on
judgment day. to enjoy life? Almost at

As man comes to know once. How sad for us if we
God through Christ, he soon offend or despise one of
learns of God's blessings these little ones, with child-
and often, soon leaves his like characteristics, what-
human weaknesses lead him ever his age. How much

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Howard J. Sarbey, Rd. No. 6, North Canton, Ohio, Editor.

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flohr, Vienna, Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

would we take for one of our sweet little children, oh the value, God so values the souls of his children, at least until they have been given ample opportunity to recognize and serve Him. What is our value upon an individual soul? Men labor night and day for honor, possessions, power and for even mere pleasure; how much are we willing to sacrifice materially for souls? We are not expected to sacrifice anything spiritually for others. God has laid down His commandments and He expects them to be obeyed, for their obedi-

ence will bring abundant rewards. By sacrificing spiritually we might lead many who may be willing to go half way but unto what would we lead them?

IT IS WRITTEN

D. K. Marks

"But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4. We read in the third chapter of Matthew that Jesus came to the Jordan river to John to be baptized. John felt unworthy, but Jesus said, suffer it to be so now for thus it becometh us to fulfill all righteousness. Then John baptized Him, the spirit of God descended upon Jesus, a voice from Heaven said, this is my beloved son in whom I am well pleased, those were encouraging words to Jesus.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil, and when he had fasted forty days and forty nights, he was afterwards an hungered," Matt. 4:1-2. In the first chapter of Mark we

read that the spirit driveth Him into the wilderness, He was with the wild beasts, tempted and fasted forty days. The beloved Son of God was tried and tempted severely, living in a place with wild beasts and nothing to eat for forty days. Then the Devil said if thou be the son of God command that these stones be made bread. Jesus was human, His fleshly body was hungry for bread, but He answered, it is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jesus refused to obey the words of Satan, He obeyed the word of God and it was food for His soul.

It is written in Psalms 119:103; "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth." It is written in Jeremiah 15:16, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." The second time, the Devil taketh Jesus up into the holy city and setteth Him on a pinnacle of the temple and saith unto Him, If thou be the Son of God

cast thyself down; for it is written, he shall give his angels charge concerning thee and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Satan spake of Psalms 91:11-12, he omitted part of verse 11, "to keep thee in all thy ways."

Satan did not want Jesus to keep all the ways or all the commands of God. Satan misquotes and omits important words of life for the soul. Jesus answered, "It is written, thou shalt not tempt the Lord thy God."

The third time Satan took Jesus up into an exceeding high mountain and sheweth Him all the kingdoms of the world and the glory of them and said all these will I give unto Thee if thou wilt fall down and worship me. Jesus said, "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Satan learned that Jesus defended Himself by the word of God that was written. Satan left Him for a season, Angels came and ministered unto Him, they supplied all His needs. When Elijah was in the wilderness the angel of the Lord fed and directed Elijah's way.

Jesus left the wilderness Satan guiding men to kill and began to heal and feed and destroy Jesus, and the the people bodily and spirit- words He spake that are ually. Satan was using a written. certain class of people to "For whatsoever things hinder his work and finally were written aforetime were caused him to be put to written for our learning, death. "From that time that we through patience forth began Jesus to shew and comfort of the scrip- unto his disciple how that he tures might have hope," must go unto Jerusalem, and Rom. 15:4. Paul knew what suffer many things of the was written concerning elders and chief priests, and Abraham, Moses, the chil- scribes, and be killed, and be dren of Israel, the prophets and Jesus. Jesus said I am raised again the third day. and the bread of life, Jno. 6:48. Then Peter took him, and be- gan to rebuke him, saying, "This is that bread which be it far from thee, Lord: came down from Heaven: this shall not be unto thee. not as your fathers did eat But he turned, and said unto manna, and are dead: he Peter, Get thee behind me, that eateth of this bread Satan, thou art an offence shall live forever," Jno. 6:58. unto me: for thou savourest Following Jesus, believing not the things that be of and obeying him gives the God, but those that be of soul everlasting life. "Then men," Matt. 16:21-23. Peter Simon Peter answered him, was deceived by Satan. Lord, to whom shall we go? When Jesus was arrested in thou hast the words of the garden, Peter used the eternal life," Jno. 6:68. earthly sword and Jesus re- bled him again. When Peter followed Jesus day by day and heard him speak Jesus had washed the dis- ciples feet he said ye are the wonderful words of life. After Jesus ascended into Heaven, Peter and the apostles began to preach and teach the words of life. disciples asked, who is he? Peter and John were put in "And after the sop Satan en- tered into him. Then saith prison the angel brought Jesus unto him, that thou them out and said, go stand doest do quickly," Jno. 13:27. and speak in the temple all

the words of this life, Acts 5:20. "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death," Jno. 8:51. The apostles were on their guard that they kept and taught all the sayings of Jesus, they risked their natural lives to save their souls from spiritual death. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby," 1 Pet. 2:2.

Peter learned by experience that it was needful to resist trouble and perscutions and to grow spiritually.

Before Jesus died on the cross he said, "It is finished." Jesus had done all the work that was written about Him in this world. After Jesus arose from the grave He said to two of His disciples that walked to Emmaus, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," Luke 24:26-27. Jesus was nailed on the cross, Pilate put a title on the cross, Jesus of Nazareth the king of the Jews. The chief priests and Jews told Pilate to change the writing, Pilate said what I have written, I have written. Pilate would not change his writing. Many kings could not change a law when they had written it. Jesus the same yesterday, and today, and forever. Heb. 13:8. The law of Jesus was for the past, for the present and for the future, no change at any time for the true, faithful, child of God.

Verse 9 gives the warning, Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. When Jesus had fed the multitude with bread and fish, He sent the multitude away and told the twelve to get into a ship and cross over the sea of Galilee. It was evening, a storm arose when they were in the midst of the sea, they could not sail on; midnight came, they looked out on the stormy sea. They were afraid as they looked again they saw someone walking on the sea, of coming toward the ship. They were terribly frightened, as Jesus came near the ship, He said be not afraid it

is I. Jesus stepped into the ship, the storm ceased and there was a great calm. This Jesus the Son of God had helped God to create the earth, seas, everything on the earth and everything in the sea, he had all power to control all things. We are out on life's sea tossed about with trials and temptations, we can overcome if we use the words of life that are written.

Paul writes to the Ephesians, Put on the whole armour of God that ye may be able to stand against the wiles of the devil. Take truth, righteousness, peace, faith, salvation, prayer and the sword of the Spirit

which is the word of God. "And these words, which I command thee this day, shall be in thine heart," Deut. 6:6. "Thy word have I hid in my heart, that I might not sin against thee," Psa. 119:11.

God required the parents to teach the law to the children in the morning, at noon and in the evening, so that they could tell the law by memory. "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us,

written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart," 2 Cor. 3:2-3, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus Jesus," 2 Tim. 3:15. It is required to learn the new testament.

York, Pa.

WHAT COMMUNION HATH LIGHT WITH DARKNESS?

Thornton Mellott

I wish to stress spiritual light and spiritual darkness. We are either in the light or in darkness, I wish to not be misunderstood, I mean in spiritual light or spiritual darkness.

John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God. Vs. 4:11, In him was life, and the life was the light of men. And the light shineth in darkness; . . . There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the

Light, that all men through and we shall be His people. him might believe. He In verse 17, He tells us to (John) was not that Light, come out from among them, but was sent to bear witness and be a separate people. We of that Light. That was the ask, out from among who? true Light, (Christ), which Just as other differences, lighteth every man that out from among the world; cometh into the world. He and be a separate people, a was in the world, and the peculiar people, an obedient world was made by him, and people and a plain people. the world knew him not. He Paul in Eph. 5:11 says, came unto his own, and his "Have no fellowship with the own received him not." unfruitful works of dark-

"This is the message which we have heard of him, and declared unto you, that God is light, and in him is no darkness at all." "If we say we have fellowship with him, and walk in darkness, we do lie and do not the truth," This is the question. and be all one body. Just

2 Cor. 6:14, "Be ye not the other day a man told me unequally yoked together they all are striving for the with unbelievers: for what same place. May I ask you fellowship hath righteousness a question: Do we dare with righteousness? compromise with sin? Can And what communion hath we fellowship or commune light with darkness? And with one or any group that what concord hath Christ does not keep all the teach- with Belial? Or what part ings, which Christ and the hath he that believeth with Apostles taught?

an infidel? And what agree- Christ tells us in John ment hath the temple of God 8:12, "I am the light of the with idols?" We are the world: he that followeth me temple of the living God, in shall not walk in darkness." which God dwells, if we Christ tells us, he that turn- walk according to the rule eth his ear from hearing the God hath given us, then He law, his prayers shall be an will be a Father unto us, abomination. Jer. 6:15,

"Were they ashamed when women to have their head they committed abominations? Nay they were not at a patch on the top of the all ashamed, neither could head. They tell me they they blush." It is a shame would be ashamed to do how so-called Christian those things, Christ tells me, people disobey God's Holy Word. We know of some and my words, him will I be who go to church on Sunday, ashamed in the presence of morning, and in the afternoon go fishing or to the drive-in theater. Are such persons following Christ or are they in darkness?

2 John 9:10, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, (that that doeth evil hateth the light." (Hateth God's Word. Jer. 6:16, "Thus sayest the Lord, ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Are there not thousands today saying that very thing, I will not walk therein. We do not want the old ways, they are out of date. It is not necessary to observe all the things, some of the old-time churches observed, such as feet-washing, the Lord's supper, modest apparel and the prayer-veil. Paul tells

and ye shall not walk in

darkness.

1 John 2:9-10, "He that sayeth he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, is in the light, and there is none occasion of stumbling in him." 1 Jno. 3:15, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

By this we know that we love the children of God, when we love God and keep His commandments. John 8:12, We are told that he that walketh in darkness stumbleth. May I ask you one more question, Do you know any church, that is stumbling over God's Word or mis-representing His Word? There are about 400 faiths today, yet we read of only one faith, one Lord, one baptism, one God and Father of all. There can be only one true faith, others are as James says, adulterated.

Who would want a church or organization that is not pure, clean and holy? Strict obedience to God's Holy Word is the only way for any organization to be so. Moses said that God would raise up a Prophet, of your brethren like unto me, Him

shall ye hear. He that will not hear that Prophet shall be destroyed from the people. Let us hear that Prophet, Christ. Let us follow that Prophet, that we may neither be destroyed from among the people nor be in darkness.

Needmore, Pa.

IN DEFENSE OF THE GOSPEL OF CHRIST

Wm. N. Kinsley

"I say unto you, swear not at all, but let your yea be yea, and your nay be nay, For whatsoever is more than these cometh of evil." The word swear meaning: to give testimony under oath, to cause to take an oath, to declare or charge upon oath. Swearing is not required by law but is in conformity with the law. False swearing or perjury is a serious crime. An affirmation will satisfy the law, although it carries the same penalty as swearing if the truth is not told.

Swear also means profanity or putting words to a base or ungodly use. Certain classes of people are accustomed to swearing. We need to be careful that cer-

tain so-called by-words are Jerusalem is profaneness not put to a vain use and gone forth into all the land. thus become swearing. For For both prophet and priest people to swear is sinful and are profane: yea in my house abominable. Jas. 5:12, have I found wickedness "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: mourneth." saith the Lord. For the land is full of adulterers: for the cause of swearing, the land mourneth."

But let your yea be yea: and your nay be nay, lest ye fall into condemnation.' Psal. 15:4, "He that sweareth to his own hurt, and changeth not." Matt. 26:70,

Rom. 9:9-20, "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God?" 75, "But Peter denied before them all, saying, I know not what thou sayest. The maid said, This fellow was also with Jesus of Nazareth, and that repliest against God?" again he denied with an oath, I do not know the Whosoever therefore resisteth the ordinances of God: man."

and they that resist shall receive to themselves damnation: do that which is good, and thou shalt have praise of the same. Ecc. 9:2, "He that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun." The gospel is

Matt. 5:34-35, 37-39, "I say unto you, swear not at all; neither by heaven; for it is God's throne. Nor by the earth; for it is his footstool. But let your communication be, yea, yea; nay, nay, for whatsoever is more than these cometh of evil." 2 Cor. 9:8, "God is able to make all grace abound toward you: that ye, always having all sufficiency in all things may abound to every good work."

2 Cor. 3:2, 5, "Ye are our epistle, written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ. Not that we are sufficient of ourselves to think anything as of ourselves: but our suf-

iciency is of God." Matt. 5:25, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge." we are not making an effort to live Christ's teachings to the best of our ability? Are we ashamed to live our confession in the world? The word nonresistance, meaning: not to oppose, not any force tending to hinder, not to strive or obstruct, or withstand. Nonconformity meaning: not to conform, be like, or fashion after the world.

When we are called to have any legal papers notarized by any competent officers, and are asked to hold up our right hand and swear, we should state we affirm. We affirm and thereby establish the truth without an oath. Before we are led into the water to be baptized, we were asked whether we believed the gospel as to: nonconformity to the world, nonresistance, nonswearing; and we said yes. Next, do you believe that Jesus brought from heaven a saving gospel, we said yes. Will you renounce or abandon satan with all his pernicious ways, and we said yes. Will you covenant or agree to live with Christ Jesus faithful unto death, and we said yes. By this confession before God and witnesses, we are baptized in the name of the Father, and the Son, and the Holy Ghost. This goes on record. Are we tryin to thus live, if not why not?

Are we a fit subject to go to the communion table, if

Rom. 12:2, "Be not conformed to this world, that ye may prove what is that good and acceptable, and perfect will of God." Jas. 1:27, "To keep himself unspotted from the world." We are made to rejoice, in the God of our salvation, that there are some people on earth yet upholding this doctrine. There are different christian groups holding forth this gospel as essential to salvation. Are we? or are we like the foolish virgins who needed to go and buy or get faith; as our lights are gone out. We have made vows before God and witnesses, so we are obligated to pay, or do what we owe.

Psa. 76:11, "Vow, and pay unto the Lord your God." Job 22:27, "Thou shall make thy prayer unto him, and he shall hear thee, and thou

shalt pay thy vow." We also read that it is better not to vow, than to vow and not to pay. We are interrogated at least once a year, whether we are still of the same faith and mind as we were at our baptismal vow; and still willing to work according to the gospel rule or order, as understood by the church; for greater holiness, purer lives and a closer walk with God. We say yes. Are we endeavoring to do so? Are we true to our promises, if not, why not?

Do we try to shift the blame on to our Elders? Do we expect more of them than we are willing to do? Are we willing to make the sacrifice? Do we like to shift responsibility on to someone else? We have to meet judgment alone before a just God, and then answer in that day, when the books are opened and our life is as an open book. Oh, what will our answer be? We are not here to judge one another, every soul should judge themselves. If we do not we may eat and drink unworthily. We may eat and drink condemnation to our own soul, 1 Cor. 11:28-29; 1 Thess. 5:12-15.

2 Thes. 3:6-10, "We com-

mand you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." "We behaved not ourselves disorderly among you; that we might not be chargeable to any of you." "This we command you, that if any would not work, neither should he eat." For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies."

2 Thess. 3:14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, yet count him not as an enemy, but to love and admonish him as a brother." For God so loved the world that He gave His only begotten Son to save sinners. It is not His will that any be lost, but all should come to the knowledge of the truth and be saved. My little children let us not only love in word, neither in tongue, but in deed and in truth.

For this is the message that ye heard from the beginning, that ye should love one another. He that hateth

his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth. If a man say I love God, and hateth his brother, he is a liar. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him.

Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Matt. 25, Then shall the kingdom of heaven be likened unto ten virgins. They that were ready went in with Jesus to the marriage; and the door was shut. Rev. 3:7, "He that hath the key of David, is he that openeth, and no man shutteth; and shutteth and no man openeth." Rev. 1:18, "I am alive forevermore, and have the keys of hell and death." What I say, I say unto all, Watch.

Hartville, Ohio.

- O day of rest and gladness,
- O day of joy and light.
- O balm of care and sadness,
- Most beautiful, most bright.

TOURING THE HOLY LAND

Paul R. Myers

Part II

Our First Hop

We boarded a large TWA Constellation Trans-ocean air liner, and at 3:00 p. m., December 15th we left New York City, our next stop to be Shannon, Ireland, three thousand sixty-four miles away.

For a number of our party, this was their first experience in flying. It was my first time in the air and Bro. Ebling's third. It took several hours before any sense of a secure feeling took hold of us. In crossing the Atlantic, we were scheduled to fly at 18,500 feet altitude. Shortly after leaving New York we encountered a storm (turbulence in air-men's language) and in order to get above it, we flew at an altitude of 22,500 feet the remainder of the way.

On board the plane, we were served very delicious meals. They were complete and served hot. We were furnished late copies of national magazines for reading. Between meals we

were served snacks and at the banks and mountains of all times we were well taken care of. Our flight, after rising above the storm, was very smooth. The contents of our coffee cups and water glasses vibrated very little, even when placed on the arm of our seats.

We remarked to one another many times regarding the fact that we were in a man made device, yet were enjoying the comforts of home, while flying over four miles high and at speeds between three and four hundred miles per hour. Each passenger had plenty of room, even with forty-five on board. The cabin was pressurized and comfortably heated. In addition to the passengers and crew, we were informed that the plane carried over twenty tons of gas, besides freight, luggage and mail.

As we were flying through the air and at that altitude, the views we beheld out the window were beyond explanation. We ascended up through three different layers of clouds. It made me think of the fact that Paul, the Apostle was caught up to the third heaven. We rode for hours in very clear atmosphere. As we viewed

white clouds, rolling, churning and changing shapes made me think many times of the Psalmist David's expression as recorded in Psalms 19:1, "The heavens declare the glory of God and the firmament sheweth his handywork."

Surely the heavens, as we know and see them, doth declare the glory of God. Truly the firmament doth show the artistic hand of God. One cannot help but visualize in a small way what heaven must be like, yet, as we can not correctly and minutely describe what we saw above the earth, it becomes more understandable why Paul wrote as he did in 1 Cor. 2:9 in his description of heaven when he say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We do know that God is fully able to and will carry out every promise He has made. Surely we must conclude that Heaven will be a beautiful place.

Night overtook us shortly after we left New York. We were traveling fast and directly opposite from the

sun. During the night, the navigator on our plane

checked the plane's position from time to time by the stars.

We could see him with his telescope looking straight up through an aperture in the roof of the plane. By this means as well as radio and others, pilots are able to keep directly on their course.

God created the heavens and the earth and all that therein is. God's first law is order. The planets and heavenly bodies travel such a true course and on such timely precision, that man can foretell to the second, when there will be an eclipse. So true are the position of the stars and moon that man can chart his course in crossing the briny deep by the same means.

God inspired holy men of old to write, as He dictated and thus we have the Holy Bible. It is the Christian's Compass, telescope and map. By studying it and obeying, keeps us on the road which leads from earth to glory. If after the navigator of our plane had found we were off course, had the pilot decided not to correct the plane's position, we would not have landed at our chosen desig-

nation.

We have the Word of God. Through the reading of the Bible, we are directed how to live. If, by reading His Word, we find we are off course, and do not correct our way of life, we, too, will reach the wrong designation. We should do as the pilot of our plane, correct our course and continue thereon, until the end of our Christian journey. Only then can we be sure of our designation, Heaven.

Our night was short because we were traveling towards the early rising of the sun. To view the early sunrise from so high in the air, as its rays gold-laced the beautiful white clouds again made one more fully realize the power and magnitude of God.

Early on Sunday morning, Dec. 16th, the electric sign in the front of our cabin lit up informing us to adjust our safety belts for our first landing. Exactly nine hours thirty minutes and three thousand sixty-four miles from New York, we landed at Shannon, Ireland.

We were welcomed at Shannon by TWA representatives and were informed that we would be there

forty-five minutes for refueling and servicing of the plane, before taking off for London. We enjoyed an early morning breakfast, in Shannon, our first taste of foreign food and foreign cooking.

Because of conditions we were then unaware of, we did not leave Shannon Airport for nearly four hours.

Box 117, Greentown, O.

WOULD YOU HAVE A SHARE?

Would you have a share
In lightening distant loads that
others scarce can bear
In moving heathen hearts from
binding, blinding night,
To Christ, the sinner's hope, the
life transforming Light?
Then give yourself to prayer.

Would you have a share
In aiding messengers the Gospel to
declare?
In erasing obstacles and barriers
that they meet?
In breaking down the strongholds
that bring defeat?
Then give yourself to prayer.

Sel. by Ruth Wilson.

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? Is creation
Groaning for her latter day?

NEWS ITEMS

The time of the year is here, when people are very busy and Bible Monitor material comes in slow. May each of our contributors make a special effort to keep articles ahead.

A number of subscriptions are still not renewed, the Publication Board aims to promptly send you the Bible Monitor and appreciates prompt and up-to-date renewals.

The time is here for each Congregation to send their June offering to the Publication Board, your liberal contribution is needed.

—Editor.

NEWBERG, OREGON

The Newberg church met in quarterly council March 23. Elder Galen Harlacher opened the meeting in the usual way. Elder E. L. Withers presided over the meeting. The minutes of last meeting were read. The unfinished business of graveling the parking lot was discussed and decided to have it done the trustees were appointed to see after it, and by the next Sunday it was all finished.

Since our last report one young sister was baptized, on March 16th. Brother and Sister Hayes Reed from Modesto, Calif., came to give us one week meeting, beginning on Easter Sunday. At the close of the meetings we had our lovefeast with 17 surrounding the tables. Brother Reeds and Sister Ida Peters were with us, from the Pleasant Home congregation, we were so happy to have them here. Brother

Reed gave us real spiritual sermons. There were no converts, but the members were built up Spiritually. We are few in number and ask an interest in the prayers of God's people.

Ida J. Myers, Cor.

BETHEL, PA.

We of Bethel congregation held our spring lovefeast services April 27th. All day services began with Sunday school at 9:30 a. m.

We were glad to have with us quite a few visiting brethren and ministers from other congregations. We heard some very good sermons, that are for our edifying, if we take them to heart. Those who gave unto us the word of God were: Bro. Howard Myers, Shrewsbury; Bro. L. B. Flohr and Bro. Ord Strayer, Vienna; Bro. A. G. Fahnstock and Bro. Benjamin Reinhold, North Lancaster. Also we were glad to have with us from Orion, Bro. Paul Myers, his wife and mother and Bro. Wm. Kinsley and his wife. This is a name we have often seen in the Monitor and were happy to make their acquaintance and have them with us in our home. May our fellowship be a means of drawing us closer to God and therefore closer to one another, so that we may be strengthened for whatever is before us.

Sara Weaver, Cor.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our spring lovefeast on May 4, 1952. There were all day services with a goodly attendance.

Visiting elders and ministers with us were as follows: Elder Addison Taylor, Elder James Keggerreis, Elder Lewis B. Flohr, Elder Ord L. Strayer, Elder Ray S. Shank, Elder oshua Rice and Bro. Daniel Marks.

There were 68 communicants surrounding the Lord's tables in the evening. Elder James Keggerreis officiated at the communion services.

We extended our thanks to all visitors that were present and desire you to return and visit with us at any convenient opportunity.

Ruby Sowers, Cor.

ASTORIA, ILL.

We, the Astoria Dunkard Brethren congregation, having purchased the South Fulton church from The Church of The Brethren recently, held our dedication services April 26 and 27. We have used this church house for several years and decided to buy when our opportunity came. There were visiting members from Ohio, Iowa and Indiana with us in this service.

Elder Sherman Reed of Waukee, Iowa gave us the Saturday evening sermon from which I took down a few notes. His text was Romans 1:16. "I wonder how many tell of the Gospel of Christ. How much power does God have summed in one word? All. We should consider the whole scripture to the depth of the heart. All scripture is given by Christ and His apostles. How much scripture is bidding us to love. It is all based on love. If there is any place we should show love, is to those out of the church."

"How far could you and I go, spreading the Gospel under the

conditions of the Martyr Stephen? We let this carnal nature take over too often. How many will come short in the judgment day. We find excuse after excuse to fill our carnal minds. The only way to reach the Pearly Gates is to obey these commandments. Who wants wisdom, let him ask of God. Christian warfare means work, not sit and do nothing."

It was wonderful to attend morning worship in our own church and breakfast in the basement, the first time we had ever had it so. We all enjoyed it very much, there was 27 of us together.

Elder Emanuel Koonos of Kokomo, Ind., brought forth the Sunday forenoon sermon. "When we were baptized we started alright, are we doing alright now? Obedience and disobedience are two things that go together. We make our own mistakes, but I am made to feel there is hope. I believe we would enjoy life better if we never had so many worldly enjoyments. There are two short words that mean a lot, no and if. No is pretty harsh at times and we must obey if we want Salvation."

Since we now have a church house to call our own, we decided to change our name from Astoria Dunkard Brethren to the South Fulton Dunkard Brethren. After our basket dinner in the basement, Elder Melvin Roesch of Wauseon, Ohio gave us a very inspiring sermon on the subject of Dedication. There was 62 of us gathered together for this service.

"As we are gathered together, what is on our minds about what the church of God should be. A house of His should be a house of Praise no matter what we make of

it. I wish we could center our minds on the great temple King Solomon built. It took a long time to build it, lined inside and out with hammered gold. It doesn't make any difference what it is made of. The Ark of God is important. There are three things God has established for His church. Spiritual song service, prayer service, and preaching service. Those three only, add to and we are adding something."

"It is so that people want to make fun of those that want to stand up for God? If ever there is a time comes for me to stand up, I hope I have power enough to stand and tell them there is a Jesus Christ. He that turneth the ear from the Word of God, even his prayer shall be an abomination. Are we trying to keep ourselves unspotted from the world? When you take discipline out of the home, where are you? People are asking to get back to God. They can not get back to God with their sins, they have to repent and come clean. People are in this world for an influence. Let us stand for something above and something with high standards. We are not perfect."

"We have people telling us there is no hell, there is a hell if there is a Heaven. You are just as sanctified as you let the word of God dwell in you. No more, no less. It should be our aim to preach the Gospel, as much as it is within us, to all the world. It isn't the motto that hangs on the walls, it is the motto in our heart that counts. We all have a stubborn will at times, God is profitable in all things. It pays to be careful where we step in the walk of life."

"I sometimes think we have things a little too easy. We held

dedication services last summer where so many of the folks walked three and four miles carrying a lantern in order to be at the services. Too often our cars take us to pleasure instead of worship. May God be our teacher and we the learners. May God ever be our protection."

We are very thankful to have a church that we may call our own and do thank one and all, who came a great distance, to be with us for this special service. I am sure everyone in attendance has received a blessing for their efforts, and we invite you all back again when it is convenient. May we strive to do our part to keep the church holy for whom it was dedicated to His service.

I am sorry this item is late, but due to a long winter's illness prolonging, I was unable to get it ready.

Sister Martha I. Harman, Cor.

JESUS

What would heaven be without Him?
All my joy is His voice,
In him shall my heart rejoice,
My joy, my treasure shall be.
His smiles, his love, his favors
Draws me to that light above
Who's all the world to me,
Who is the fairest of the fair.
When shall I see my blessed Jesus.
Oh, its scenes of wondrous beauty,
This for whom my heart is longing,
For such wondrous grace, and favors.

Where would be its light, its glory
If my Saviour were not there?
In that glorious place in heaven,
To be in sweet fellowship there.
O how beautiful heaven must be.

Wm. N. Kinsley.

THE BIBLE

The World's Most Popular Book

By W. Henry Boller

Not only are there more copies of the Bible in the world today than any other book, but more copies are sold each year than of any of the current best sellers.

Bibles have not always been purchased and paid for with cash. In many parts of the world where people are poor, sweetmeats, eggs, sugar cane and even turtles have been bartered for Bible.

The Bible takes its name from the Greek word "biblia" which means "little books." Biblia, in turn, derives from the Greek word "biblos" which meant the plant from the inner bark of which the ancient Egyptians made papyrus—their writing paper.

By the second century after Christ, the Bible had made such an impression upon the world that the compilation of the Old and the New Testaments became known as "The Book."

The Bible is the work of

many authors and on clay tablets found at Ras Shamra, Syria, were inscribed Biblical passages in almost the same words as we know them today. These tablets date from almost 1500 years before Christ.

Other books of the Old Testament, inscribed on skins kept in rolls, were in existence almost one thousand years before Christ. The first of the Gospels, which lead the New Testament, was written about the year 70 A. D. The Gospels were collected into book form about 125 A. D., but the oldest complete text of the New Testament in existence today is the Sinaiticus dating from 350 A. D.

Before the days of printing, Bibles were lettered and illustrated by hand. The cheapest cost more than \$150.00 each. The first Bible printed in America was printed by the Harvard College press in 1663. It was John Eliot's famous translation in the Algonquin Indian dialect. Copies of this Bible are in the Library of Congress and the Toledo, Ohio, Museum of Art, but it is believed there is no one alive today who can read them.

The first English Bible to

be printed in the United States was published at Philadelphia in 1782 by R. Aitken.

God's word can now be read by most of the world's people in their own tongue. The Bible, some portion of it, has been translated into more than 1,050 languages and dialects. Yet there is still much work to be done for there remains from five hundred to a thousand more forms of speech in which translations are needed.

Bibles printed in the nearly extinct Manchu language of China have helped keep that tongue alive. Many Manchus bought these Bibles in order to renew their acquaintance with their own ancient language.

Among the most recent forms of the Bible are those printed in Braille for the use of the blind, and those inscribed on records which may be used as a "talking book."

Sel. by Robert Gates.

Star of the world, arise once more,
 Light our dark minds, show us
 the way
 To love and peace and brother-
 hood,
 And bring us nearer day by day
 To that great pattern thou hast set

Where we shall give, forgive, and
then forget.

—Helen Annis Casterline.

I seek the mercy-seat

Where thou dost answer prayer;
There humbly fall before thy feet,
For none can perish there.

Thy promise is my plea;

With this I venture nigh;
Thou callest burdened souls to thee,
And such, O Lord, am I.

Bowed down beneath my sin,
By Satan sorely pres't,
By wars without and fears within,
I come to thee for rest.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their
prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his fame,
And parents hold him dear.

Happy the home where prayer is
heard,
And praise is wont to rise;
Where parents love the sacred
word,
And live but for the skies.

Lord, let us in our homes agree,
This blessed home to gain;
Unite our hearts in love to thee,
And love to all will reign.

Sel. by Sister Roberts.

God loves the Aged.
He gives them greater visions than
the young;
He puts the words of wisdom on
their tongue:

And keeps His presence over by
their side,
From dawn to dusk, and on through
eventide.

God helps the Aged.
Within their home His spirit ever
dwells;

Their mellow hearts are touched
like chiming bells;
He calls their fears, then worries
disappear,
Because they know His help is al-
ways near.

God keeps the Aged.
With hearts of gold, and silver-
tinted hair,
And earnestness and greater faith
in prayer;
He keeps them as a shepherd
guards his sheep.
Till in His fold they gently fall
asleep.

There's a wideness in God's mercy,
Like the wideness of the sea.
There's a kindness in his justice,
Which is more than liberty.

A HOME

Your home may be most beautiful
to see;
And filled with many treasures
rare;

With finest furniture and rugs,
And rich beyond compare;
But if the ones that dwell therein,
And gather round the board,
Have never any friendly smile
Or little kindly word;

'Tis vain to call that house a home,
For it can never be,
As beautiful as my plain home,
That is so dear to me.

—Mrs. Fred Weber.

Sel. by Mrs. G. A. Eby.

HAVE YOU MET GOD?**Esther J. Gossnell**

Have you waited at the dawn,
when the night is nearly gone?
Waited till the sun shone through,
Making diamonds of the dew?

Have you seen a rainbow
With its colors all aglow?
Have you seen a perfect sunset,
Then surely God you've met.
Sel. by Ruth Wilson.

SENTENCE SERMONS

What costs us more than
the things we try to get for
nothing?

Truth is the best under-
stood by those who have ex-
perienced its value.

As a general thing un-
happyness is just a case of
selfishness feeling sorry for
themselves.

Experiences is the name
some men give to the total
sum of their blunders, or
stumbings.

DEVOTIONAL LESSONS FOR JULY**Theme: Goodness of God**

Memory verse, Luke 1:37, "For
with God nothing shall be im-
possible."

Tues. 1—Psa. 148.

Wed. 2—Isa. 40:12-20.
Thurs. 3—Nahum 1:1-8.
Fri. 4—Jer. 10:6-16.
Sat. 5—Psa. 107:31-43.

Memory verse, Titus 2:11, "For
the grace of God that bringeth sal-
vation hath appeared to all men."

Sun. 6—Eph. 1:15-23.
Mon. 7—Heb. 12:25-29.
Tues. 8—Rom. 1:13-20.
Wed. 9—I Cor. 6:9-20.
Thurs. 10—Rom. 1:13-20.
Fri. 11—Psa. 29.
Sat. 12—Deut. 3:21-29.

Memory verse, II Cor. 8:9, "For
ye know the grace of our Lord Jesus
Christ, that, though he was rich,
yet for your sake he became poor,
that ye through his poverty might
be rich."

Sun. 13—Eph. 3:14-21.
Mon. 14—Luke 1:46-56.
Tues. 15—I Sam. 2:1-10.
Wed. 16—Rom. 11:18-25.
Thurs. 17—Titus 3:1-6.
Fri. 18—Matt. 7:7-12.
Sat. 19—Rom. 2:1-11.

Memory verse, Matt. 5:6, "Bless-
ed are they which do hunger and
thirst after righteousness: for they
shall be filled."

Sun. 20—Luke 1:67-80.
Mon. 21—Exod. 34:4-9.
Tues. 22—James 1:1-18.
Wed. 23—Deut. 30:1-10.
Thurs. 24—I John 4:1-10.
Fri. 25—Psa. 8.
Sat. 26—II Thess. 1.

Memory verse, Psa. 34:8, "O taste
and see that the Lord is good:
blessed is the man that trusteth in
him."

Sun. 27—Psa. 118:1-15.
Mon. 28—Psa. 145.
Tues. 29—Isa. 63:7-15.
Wed. 30—Matt. 19:13-23.
Thurs. 31—Psa. 25.

BIBLE MONITOR

Vol. XXX July 1, 1952

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE AND RETURN

Through the provisions and protecting care of our Heavenly Father, a large attendance was permitted to again enjoy the spiritual blessings of another General Conference.

We met representatives from twelve states and twenty-five congregations. We were blessed with very pleasant weather, cool nights and moderate days with only occasional rain. As a result the usual amount of sickness, due to changing living conditions, was held to a minimum.

From remarks gathered here and there, we feel the preaching program was of a high scriptural standard. Many of the subjects presented, with their connecting thoughts and scriptural ref-

erences, will be presented through the Bible Monitor by those who had better opportunity to record them and who have felt the need of passing some of these gems on to those who were not privileged to attend.

A large volume of business was before the Conference and this was disposed of in a commendable Christian manner. Since the discussion was held to the point before the body, this volume of business was disposed of in less than the expected time. A friendly christian spirit was shown, even to those of differing views, which made an interesting business session.

Throughout the Conference a definite stand was taken to uphold the Scripture against any additions or omissions of practice. The Conference is laboring toward specific unified

methods of practice, in the harvest was already well carrying out of God's Word, underway in the hayfields. but was slow to limit any practice where definite journey and only a small scripture does not limit it. amount of difficulties encountered. Methods of mutual helpfulness and simplification of practice, in carrying on the work of the church, were easily adopted.

We hope that the christian fellowship, mutual understanding and lessons learned, may be the upbuilding of each one who attended this conference. May these lessons also be carried back to the respective congregations and be lived out in each of our lives through dealings with our fellowmen. May our decisions have been influenced by the Holy Spirit. May they lead to increased understanding between one another and between congregations. May they increase interest in, respect of, and attendance at General Conference throughout the coming years.

We were impressed with God's blessing through the beauty of nature, as seen by the trees, flowers and crops, since the country we traveled through had more than the usual amount of rainfall this spring. As a result some crops were a little late but

the harvest was already well underway in the hayfields. We are thankful for a safe journey and only a small amount of difficulties encountered.

THE UPBUILDING OF THE CHURCH

Wm. H. Kinny

This is a subject that should be studied, and not only studied, but done. It is one that we all can work at if we have a willing mind to do so, and it means a lot to our every day life as well as our Christian life. It is one thing we all promised to do when we came into the church, and when the deacon Brethren visit us they ask if we are willing to work for the benefit and upbuilding of the church. We answer "yes." Do we mean that, or are we trying to see how long we can deceive the church?

Let us listen when we try to deceive someone else, we may deceive ourselves the more. In 1 Cor. 3:18, we find, "let no man deceive himself."

When we rather do as the world, we are not working

for the upbuilding of the church, nor are we working for the benefit of others. We have broken our vow, and Ecc. 5:5 tells us that being alone, "James 2:17, and we are again found denying our vows in not working for the upbuilding of the church.

better is it that thou shouldst not vow than that thou shouldst vow and not pay. We promise that we are willing to work for the upbuilding of the church, and the same time see some sisters that do not wear their prayer covering only when they come to church. Some have them so small that they do not cover their head. Some brethren are ashamed to wear their plain clothes every where they go. Is that working for the upbuilding of the church?

There are many other things that come up that we are like Peter, we follow afar off. We even deny the Lord when we bring things into the church like the worldly churches. It shows that we don't consider our vow worth anything, and we are not willing to uphold the Faith of the Dunkards even back as far as 1911. No; if we let worldly things come into the church, it shows that we have denied the faith. If we don't work to keep the things out of the church, "our faith is dead,

In Jude 3; Paul wrote to the church, that it was needful that they earnestly contend for the faith which was once delivered unto the Saints. We are not doing that when we want the things in the church just because we desire to be in fashion with the other churches. But, we should come out from among them and let everyone know where we stand. If we let all these things come in, and do like other churches, how are we going to prove to the world that we are different from other churches, except in dress? That does not show our faith in God, if our minds are set on getting the fashionable things in the Church; so let us work to keep the little things out, for the little foxes are the ones that spoil the vine. S. S. 2:15. "That, knowing the time, that now it is high time to awake out of sleep: for now is our Salvation nearer than when we believed," Rom. 13:11. By this it seems that we should work hard to keep the

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flichr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

church pure so that our faith would not be dead, for we all have a work to do. If we let the devil cause us to think that increaping things are all right, then we fail in our vows, and do not work for the upbuilding of the Church.

We cannot have the love of God if we do not keep his commandments. "Abstain from all appearance of evil," 1 Thess. 5:22. We cannot do that if we forget our vows and not work for the benefit and the upbuilding of the church. "Wherefore seeing we also are compassed about

with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," Heb. 12:1.

By doing this, we will keep our vows, and work harder for the upbuilding of the church. We will be more united together and live more the faith of the Dunkard Brethren church. If we do not, it shows that we are double minded, for James 1:8 says, "a double minded man is unstable in all his ways," and that is what we are when we say that we are Dunkards, and try to get things into the church that should not be there. We are trying to follow the fashions of other churches and not keeping our promise to work for the benefit and upbuilding of the church.

Now I pray to God that all work to keep the fashions out of the church, and have more faith in God that we may know by our plainness and simplicity of life, that we are Dunkard Brethren. In 2 Cor. 3:2, we read, "Ye are our epistle written in our hearts known and read of all men." Therefore, we must let our light shine that

all can see that we are the dash thy foot against a
Dunkard Brethren Church, stone. Jesus said unto him,
and true followers of our it is written again thou shalt
blessed Lord. not tempt the Lord thy God.

Dallas Center, Iowa.

IT IS WRITTEN

Thornton Mellott

These are Christ's own words, after He was baptized of John, Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. He was afterwards a hungered. And when the tempter came unto Him, he said if thou be the son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple. He again used the word "if." The devil can quote scripture as good as anyone. If thou be the son of God, cast thyself down: for it is written, He shall give His Angels charge concerning thee: and in thy hands they shall bear thee up, lest at any time thou

fall down and worship me. Then said Jesus unto him, Get thee hence, Satan: for it is written; thou shalt worship the Lord thy God, and Him only shalt thou serve. We should be as acquainted with the Bible as Christ was, that we may use God's Word, the sword of the spirit which is sharper than any two-edged sword.

Oft-times we are asked questions we hardly know how to answer. Oft-times we are asked why we wear plain clothing. Oft-times we are ashamed to give God's Word, because we do not live up to it. We only say the church does not require it, and the evil one comes along and tells them there is no religion in our clothes. Is it not written, we are required to come out from the world and be a separate people. If we go where the world goes and dress as the world

dresses, where is our separation. mammon.

It is written 1 Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." The evil forces of this world know how to smooth things over to deceive the people. We have heard it said if the heart is right all is right, I say so too. If the heart is right we will wear plain clothing, not go to worldly amusements, nor go fishing on the Lord's day, we will wear a plain veil to cover our head instead of a small patch on the back of the head. Paul tells woman in 1 Cor. 11 to have her head covered, not just a patch.

It is written in James 3:1, "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many we offend all." Let us not try to serve God and the Devil both. We cannot follow the styles and fashions of the world, and follow God at the same time, for we will either love the one or hate the other. It is impossible to serve God and

One of the malifactors said unto Christ, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? We are getting our due reward, but this man (Christ) hath done nothing amiss. How could we, not living up to the teachings of the New Testament, ask Christ to save us. Do we not fear God? The whole duty of man is to fear God.

I saw an article in our country paper the other week, which was taken from Rom. 2. It left us under the impression we are not to judge in the Church or out of the Church. I contend we have all authority to judge, and keep the Church pure, and clean, those that are without God judgeth. Paul in writing to the church at Rome writes as if they were out of order, and Paul was trying to get them right. We are told that God is angry with all manner of sin.

It is written in Rom. 2:1, "Therefore thou art inexcusable O man, whosoever thou art that judgeth doeth the same things." It seems

as those that had sinned condemned the same sin on others, and thinketh thou this O man, that judgeth them that do such things, and doeth the same, that thou shalt escape the judgment of God? For it is written again, if they that had sinned had pulled the beam out of their own eye, they could have seen clearly to pull the mote out of their brother's eye. Again it is written in 1 Cor. 5:11, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a dunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

Matt. 18:17, "If he neglect to hear the church, let him be unto thee a heathen man and a publican." We have all authority in all the Bible, to judge your brother in the church that the church may be kept pure and clean according to the scriptures. Is it not true that we have too many people, preachers not excepted, that question God's Word instead of questioning their own ideas, to make it appear some other way is just as good.

1 Cor. 6:5, "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. V. 8, Nay, ye do wrong, and defraud, and that your brethren." If you want to live a pure clean life, separate from the world, we must be able to judge between our brethren or other words, between right and wrong, or good and evil. There is a way that seemeth right unto man but the end thereof are the ways of death. A friend of mine, I liked him much, asked me if a man was sincere in his belief, would it be alright. I told him we have account of several who thought they were alright but were mistaken.

I will mention one of the many, Matt. 7:22, "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils, and in thy name done many wonderful works." You would think they were sincere in their faith or sincere in their way of thinking. He answered them I

never knew you, do you not think they were sincere? They must have been following: false teachers, false preachers, deceitful workers, instead of following Christ. There may be thousands of so-called christians, who are going to be in the same class if they do not turn and follow God as dear children, instead of Satan. We know them by their fruit, we need not be deceived.

My last thought is: Moses said it was written, the Lord your God will raise up of your brethren a prophet like unto me, him shall ye hear, he that will not hear (obey) shall be destroyed from among the people. Christ tells us he that turns his ear from hearing His Word, his praise is an abomination. Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Let us take warning from God's Word, take it just as it is written, not try and change it to omit ourselves, I leave the rest with you.

Fulton Co., Needmore, Pa.

CHRISTIAN LIVING

James Blackwell

Everyone who desires a good rating in the business world endeavors to make his promises dependable. No doubt this is very pleasing in the sight of God. Now let us pause for thought on the promises we made direct to God. No doubt we promised God to meet Him at His house and to pay respect to His Holy Spirit. If we arrive late, how is God recording this. Which is the most essential profit, this world's goods or profiting in the Holy Spirit?

How readest the commandments? Let us carefully search the Word of God and live thereby. Of all the time that God gives us, how much of this time do we spend in assembling together, of which we are commanded so many times in His book of all truth? I think we are giving more time to laying up treasure on earth, where moth and rust doth corrupt and where thieves break through and steal. Our dear Lord told us, I come not to judge the world but the words which I

shall judge you in the last day.

If our lives in action, correspond with God's Word then all is well. Not being prompt with our time, which God needs, is wasting it. The five virgins were lacking but it was not because they were not virgins, that the door was closed and their admittance refused, but because they were not ready for the Master. I so much enjoyed our brother's article in the Bible Monitor, where he spoke of the need of the learning of the mind and of a more spiritual interest for the good of ourselves and of others. God bless him is my prayer.

My first introduction of knowledge of the Dunkard people, 64 years ago, was as representatives of our Lord and Savior, Jesus Christ. The testimony of those who were on the outside looking in, was that they had great respect for them, because they lived very close to the glorious Gospel of God through our beloved Lord and Savior. What a fine record of remembrance stored up in my memory.

Today that record does not sound as then, which brings me a troubled mind.

It is for each one of us as individual members to bring back that record of long ago. One reason for the Church's good impression on the record of time of long ago is that folks shared one another's burdens and the interest of one was that of the other. This love made the hand grip tighter.

Of today people do not seem to recognize one another's presence or how are you today? In the horse and buggy days folks were much more loyal in church attendance. Sad is the fact that the more ease in life, the farther off from God we become. God has said that men will be more lovers of pleasure than lovers of God. That is now in general fulfillment, it is up to us as individuals to cure this awful ailment which leads to a life of eternal torment.

People of today are as they were in the days of our Lord, when He told them of the hypocrisy they were nourishing in their lives, they became so angry that they sought to take His life and eventually took it. They cried the more, crucify Him, crucify Him. The ones who used these words wanted someone else to commit

the crime.

Some over a year ago I attended a certain denomination for revival meetings. The minister in charge used these words, "Last night I preached to you the true Gospel of Jesus Christ. It has made you mad and not half of our own number are here tonight." During my period of life, the world is now practicing its most wickedness. Much of this wickedness has taken up its abode in the church. I heard a dear Brother recently in his gospel message say, That our people were not showing th proper love one for the other. Many prayers do I offer for spiritual development that we do not pass by on the other side.

Though after all of this falling away is carefully considered, we go back with our minds to the journey of God's chosen people, from their bondage in Egypt and through the wilderness. One of God' great purposes of this journey was to train these people to become an obedient nation of people. Also for an example of all other people to pattern after. A way allowed where there is no restriction of body or mind may hold no

future home in store.

God so gave His careful attention to the protection of the children of Israel from their pursuing enemies; a cloud by day, a light by night and the dividing of the waters of the sea that they could pass over on land. While the enemy was crossing in pursuit the two walls of water surged back into place, leaving the Egyptian lifeless. To satisfy the Israelites hunger, God gave them manna from Heaven, to satisfy their thirst the rock was smote whence came forth water.

But with all these glorious miracles of God they were a very rebellious people. God kept them in this wilderness 40 years, to make an obedient people of them, able to inherit that promised land that flowed with milk and honey. While they were a failure for His purpose they did not receive this inheritance.

This can be likened unto our journey during our period on this earth. We have ample time to be prepared or unprepared. We will have no excuse to be unprepared with the opportunities we have to know and understand the Word of

God, throughout this land or even in the world at large. May God be praised for all of His wonderful fairness in every way.

Quinter, Kans.

CHOICE

Wm. N. Kinsley

Choose ye this day whom ye will serve. Luke 10:42, One thing is needful: and Mary hath chosen that good part, which will not be taken away from her," Martha was cumbered about with much serving, while Mary was much concerned about her Lord, she sat at Jesus feet, and heard his words. We are creature of choice. Our life depends much on our choice or decisions.

1 Tim. 6:9, "For they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows Flee these things; and follow after righteousness,

godliness, faith, love, patience, meekness. Lay hold on eternal life." V. 17. "Change them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

We have in our choice obedience to the Lord which will be joy, peace and happiness; or sin which brings sorrow, grief, regret, and punishment. To some extent we make our own destiny. Psa. 37:25, "The righteous sheweth mercy, and giveth. I have not seen the righteous forsaken, nor his seed begging bread.

Luke 10:30, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead. And by chance there came a certain priest that way: when he saw him he passed by on the other side." Did he love his neighbor as himself? Here he had an opportunity to do good, but by choice he chose the way of selfishness or of the carnal mind. He refused the way of love and mercy; which brings joy and happiness. "And like-

wise a Levite, when he was as themselves. Luke 6:31, at the place, came and looked on him, and passed by on the other side." Making his choice, refusing to give aid or help. No doubt both the priest and the Levite were of high standing among the people, but shewed no mercy. Did they get a blessing? "But a certain Samaritan, came where he was: and when he saw him, he had companssion on him, and bound up his wounds, pouring in oil . . . and brought him to an inn, and took care of him, and when he departed, he took out two pence and gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was a neighbor unto him that fell among thieves." Luke 10:27, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind: and thy neighbor as thyself." Do we choose to do good on every opportunity? How many of our so-called and great and notable men of today, even religious dictators, love their neighbors as themselves. Luke 6:31, "As you would that men should do to you, do ye also to them likewise." Which way do you choose? You have your choice. To accept Jesus words or your own selfish, or carnal nature. Have you not your own choice? Gal. 6:7," For whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" Be not deceived: God is not mocked. For every man shall bear his own burden.

Luke 16:19-21, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at the rich man's gate, full of sores, desiring to be fed with the crumbs which fell from the rich man's table." No doubt this poor man made the wrong choice in life, that he was in such a condition, for he received his chastisement here in this natural life, and became pure and Holy but was at the mercy of some one. But the rich many shewed no mercy.

So he chose the wrong attitude, he chose the way of the carnal mind and made his own destination. V. 22, "And it came to pass, that the beggar (Lazarus) died and was carried by the angels into Abraham's bosom. The rich man also died, and was buried." And in hell being in torment, and he cried and said Father Abraham, have mercy on me. Son, remember that thou in thy lifetime received thy good things, and Lazarus evil (or unpleasant) things: but now he is comforted, and thou art tormented. I have five brethren, lest they also come into this place of torment. If one went unto them from the dead, then they will repent, and he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. This is the condition of sin, if we repent not of our sins. A regretful and sad condition.

Every opportunity to do good to humanity that we miss, is lost forever. So it behooves us to heed the way of our going in this life. Heb. 2:1-3, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation?"

Prov. 22:1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." He that oppreseth the poor to increase his riches, shall surely come to want, (or distress). James 5:1, "Ye rich men, weep and howl for your miseries that shall come upon you." Jas. 2:13, "For he shall have judgment without mercy, that hath shewed no mercy."

Prov. 11:17, "The merciful man doeth good to his own soul." Luke 6:36, "Be ye therefore merciful, as your Father also is merciful."

Heb. 2:17, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Psalms 145:8, "The Lord is gracious and full of compassion, and of great

mercy." Psa. 85:10, "Mercy and truth are met together, righteousness and peace have kissed each other." Heb. 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

HYMN

Depth of mercy, can there be
 Mercy still reserved for me?
 Can my God his wrath forbear,
 And the chief of sinner spare?
 I have long withstood His grace,
 Long provoked Him to His face,
 Would not hear His gracious calls:
 Grieved Him by a thousand lures.
 Now incline me to repent,
 Deeply my revolt deplore,
 Wilt thou not my wrong forget,
 Regret, believe, and sin no more.

Hartville, Ohio.

NEWS ITEMS

At a recent joint meeting of the Publication Board and the Editorial Staff of the Bible Monitor, the question was discussed concerning proper material for News Items. The conclusion was that New Items should contain material of general interest to the brotherhood.

From this we would consider the following as local items and not of general interest or value: Local Sunday school officers, local church officers and District meeting delegates. Also minor local church property improvements and items "In Memoriam."

We urge correspondents to not

include items of this nature in their reports.

Editor.

GENERAL CONFERENCE MINUTES

A number of our Elders and particularly our young Ministers, do not have copies of all our Gen. Conf. minutes. Also many of the other members desire to have missing copies for their files.

During Standing Committee discussion on this subject it was revealed, that many of our congregations have a number of copies taking up room in a cupboard, or the attic of many of our homes contain extra copies in the way.

If each member will make an effort to gather up these unused copies and send them to me, and each member desiring certain copies will send your needs, giving the years desired; perhaps these copies can be put to work.

This plan will also give an idea of the number of back copies desired and of what year.

Editor.

C. O. REUNION

We are planning our Annual meeting of all CO and CPS men and their families and friends, to meet at the Antioch church in Franklin Co., Va., July 13, 1952.

Dr. Rufus Bowman will be our guest speaker both morning and afternoon.

H. C. Spangler, Ch. of Arr. Comm.

COMMUNION CHANGE

The set date of the Swallow Falls

Congregation, Md., should read Saturday before the 4th Sunday in August, this year, Aug. 23.

MECHANICSBURG, PA.

We held our Lovefeast Saturday, May 10, beginning at 2:15 by singing hymns 742, 470 and 471. Elder Ray Shank opened the services by reading Eph. 4 and leading in prayer. Our elder, A. G. Fahnestock, took charge of the services. He used 1 Pet. 4:8 as a text. Eld. H. E. Demuth from the Waynesboro congregation, Bro. Henry Keggerreis from the Bethel Cong. and Eld. Joseph Myers from the Shrewsbury Cong. all spoke from John 13 and 14. After hymn 381, Bro. Clayton Weaver read 1 Cor. 11. Bro. Demuth spoke on Charity in the Church and on the examination service. Bro. Keggerreis also spoke on 1 Cor. 11 and Bro. Weaver closed the afternoon service.

At 6:30 we, about 60 in number, surrounded the Lord's tables with Eld. Demuth officiating. We had a good number of visiting brethren to come and assist in these services. At the close we sang a song and were dismissed. Thus we experienced another Lovefeast long to be remembered.

Sunday morning we met at 9:30 for Sunday school. Preaching services began at 10:30. Bro. Henry Keggerreis opened the service by reading Rom. 12 and leading in a fervent prayer. Bro. Paul Weaver spoke from Rom. 7. Elder James Keggerreis spoke from the 4th verse of this same chapter. Bro. Fahnestock spoke from Rev. 21:4. Bro. Weaver closed the meeting.

We were dismissed and went to

the basement for our noon meal from the fruits of the earth. May the God of Grace and Glory fill our souls with His wonderful love and peace, is my prayer. We wish to thank you all again for coming and helping to carry on these services. Come again to our services, you are welcome to God's house anytime.

YAKIMA, WASH.

The writer went to Wenatchee, Wash., to visit the Dunkard Brethren church members and hold the June council. The principal business was the election of delegates to the fourth district conference, which is to be held at Ceres, Calif., Aug. 27th.

While in Wenatchee I visited our elder, D. B. Steele and found him bed-fast but not suffering. He was at General Conference in 1949. His right arm has been paralyzed since the last of Sept. 1951. We were sorry he could not be with us in council. Sister Katy Holland is in poor health. Also our aged Bro. George Studebaker is reported in the hospital in New Westminster, B. C., for an operation for cancer and hernia. The other members are in usual health. We had a very pleasant trip, arriving home the evening of the tenth. Pray for the little church at Wenatchee.

E. W. Pratt, Cor.

The plans and purposes of people are an index to their character, especially when viewed in the light of the motives back of these purposes.

TOURING THE HOLY LAND

Paul R. Myers

Part III—London

As stated in the close of Part II, we were to be in Shannon, Ireland only forty-five minutes. However, we were delayed there four hours, due to the airport at London being fogged in to the extent that had we left Shannon, we would not have been able to land at London.

It is much safer in taking off from an airport than it is in landing. At take-off time, the officers of the plane know the weather conditions. If it is too unfavorable, they remain on the ground. After once in the air, it is a different matter. The weather can change quickly and regardless of how rough it gets, the plane must eventually land, if for no other reason than the lack of fuel.

After the four hour delay, we left Shannon for London, a distance of three hundred seventy miles. It required approximately one hour and forty-five minutes to make the flight. We flew at 9500

foot altitude. From this height, the greenfields of Ireland made a beautiful picture. They looked like a variegated green quilt, in odd shaped blocks. Ireland is noted for its green and even in mid-December the fields were very green.

Upon our arrival in London, the fog had lifted and the atmosphere was fairly clear. London is noted for its fog and part of our time there it was foggy. In London we had to go through customs. This was required many times as we continued on our tour. About the only handicap it created was the fact that we spent a lot of time in customs offices, that we would have preferred using to see more sights.

In London we turned our watches ahead five hours. We visited many places in this large city: Buckingham Palace, Westminster Abbey, The Tower of London, etc., to name a few. We arrived in London on a Sunday so in the evening Bro. Ebling and myself wanted to go to some church service. We decided on John Wesley Methodist church. Arriving there we were informed that there would be no preaching service, but instead there would

be a Christmas program of singing. We stayed for it, but the singing of Christmas carols brought to our minds our own home services that evening and each of us had a slight touch of homesickness.

The next day our entire party made a tour through this same church. We were informed that it was established by John Wesley. He was very eager in serving his Master. He traveled over 250,000 miles horseback preaching the Gospel. He had a desk made to fit ahead of his saddle. While traveling by horseback over the country side to preach the Gospel, he wrote from this desk, many religious volumes. He said that not only at London was his parish, but the world over. He spent an hour each morning and evening in prayer. He would permit no one to molest this hour of worship, not even his wife. He permitted himself four hours rest per night, only, so desirous was he to attend to the work of his ministry.

His brother's name was Charles. Charles Wesley wrote nearly six thousand hymns. Hardly a religious

song book is printed, but what there are included a number of hymns written by Charles Wesley. These two brothers worked long and hard in serving their God and their church. They set a pattern that would be well for all ministers, as well as lay members to follow after. They were layed to rest about 150 years ago, but their works do follow them.

In West Minster Abbey, many notables are buried. One outstanding man, David Livingstone, the first missionary to Africa, is buried there. Because of what he did for the heathen Africans, they say his body lies in West Minister Abbey, but his heart remains in Africa.

Much could be written regarding London. It has many tell-tale ruins of wars. One of our cab drivers pointed out a school which was completely destroyed by a bomb, and at its destruction four-hundred fifty children lost their lives. Because of happenings such as this bombing, he does not believe in Christ. We tried to change his thinking, telling him that Christ is merciful, that He does love His chil-

dren and that because of United States government sinful man, God permits officials. The cars are all these horrible wars. He right hand drive and park, grew quite impatient, and and pass on the left side of held to his original thinking, three street, Bicycles are that if Christ was so loving, the main means of travel. He would not have permitted and you see many, many of them.

ing innocent children to Another oddity in London are the many chimneys on the house-tops. Homes, hotels, apartments, office buildings, etc., do not have a central heating plant like in America. Each room is heated by its own open fireplace. Each fireplace has its own chimney out the roof. It looks odd to see roofs lined with these chimneys. I counted forty-two on one roof-top. Another oddity was the fact that many of the door knobs are in the center of the door rather than at the edge, as we have them.

London is suffering in other ways because of war. There is a shortage of fuel, soap, meat, sugar, paper products, etc. Many are employed, but their wages do not compare to the wages paid in the United States. The average daily wage is one pound, equivalent to about two dollars and eighty cents in our money. A man must be highly skilled to earn two pounds per day.

Very few laboring people in London own automobiles. They are a luxury item. Other than those used by operator.

In London we heard two women, named Mary and Martha, relate the persecution Christians are suffering in Communistic dominated Russia. Communism is against Christianity and they fled Russia to save their life. Any who accept Christianity as their faith are in danger of their life, oftentimes at the hand of their own family or parents. Their talk was very heart touching. It brought tears. It also recalled to our minds the religious privileges we enjoy in our own homeland. Too, it called to mind the reason America was discovered, that its founders might have religious freedom. May we pray earnestly that America ever shall be a land in which we can worship God as we believe.

Each evening our group had a round-table discussion of the things we saw and heard. This evening we were touched to hear Mary and Martha relate their experiences. Many times their words were broken because of the tears they were shedding as they spoke. We concluded our evening by a fervent prayer meeting, thanking God for the bless-

ings we enjoy in a land of religious freedom.

Box 117, Germantown, O.

SERVICE

The happiest people in the world are those who are living for others." "Bear ye one another's burdens." "Give and it shall be given unto you, pressed down, shaken together, and running over." Not money, merely, but time, love, interest and loving service invested will return with interest. How may you find the secret of a life of service? Live a life for the Master. Let Him unfold your life, your day, your years. He never fails. Be earnest, diligent and faithful. You will be abundantly useful.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist seizes it. The chisel lays itself into his hand, and is obedient to

him. That obedience is spiritual leaders have voiced faith. It opens the channels their opinion against it. between the sculptor's brain Read Ezek. 33:4.

and the hard steel. Thought, 2. It is detrimental to feeling, skill, flow down spirituality. Statistics show from the deep chambers of that theater business has the artist's soul to the chisel's fallen off since TV became edge. The sculptor and the popular. This has caused chisel are not two, but one; some theater owners to quit it is the unit which they business and go into the make that carves the stone TV business. Obviously

We are but the chisel to these facts indicate that TV carve God's statues in this has to a large extent taken world. Unquestionably we the place of the theater by must do the work. But the moving into the front parlor human worker is only the of many homes. Too many chisel of the great Artist. have used the feeble excuse The artist needs his chisel; that it is less expensive and but the chisel can do nothing, a means of keeping our children at home. I believe the produce no beauty, of itself. family altar is the answer. We must yield ourselves altogether to Christ, and let Read Col. 3:1-2.

Him use us. Then His power, 3. It is a proven fact that His love, wisdom, skill and some persons who purchased a TV set while they were thought shall flow through in an unregenerated state, our soul. That is working after conversion were convicted of its evil influence by faith. and disposed of same. A

Sel. by Ruth Wilson.

FIFTEEN REASONS WHY TELEVISION IS WRONG

"Lo this only have I found, that God hath made man upright: but they have sought out many inventions," Ecc. 7:29.

1. Because many of our

80 per cent of that which comes through the eye is re-

Read II Cor. 5:17.

4. The fact remains that

membered, while only 20 per cent of what is heard. TV presents a much greater opportunity for Satan to impress all ages with the beer, wine, whisky and tobacco business and the display of improperly dressed women. Hereby these are all sanctioned in many homes, and not only sanctioned but have become a commodity in many homes. Read II Sam. 11:2-4.

5. The best of God's people are opposed to TV. Influence and confidence are very valuable things in the work of the Lord. We cannot afford to lose them. Read Proverbs 22:28.

6. The beer, whisky, wine and tobacco advertisements, improperly dressed women, Hollywood divorce evil, murder pictures, and lustful love scenes are a long way from gracing a Christian home. Read Phil. 4:8.

7. There was a day when a growing boy was not permitted to see a burlesque performance, but now he gets it served with his dinner, and breakfast toast. Read Proverbs 22:6.

8. Television will warp and twist the mind of our youth. When there are so many crime and murder pro-

grams shown on TV I am inclined to believe the story of the little boy, when informed that grandpa passed away in the night, asked, "Who shot him."

9. Crime programs such as pictured on television screens will not make better boys and girls, but thieves, murderers, gangsters, prostitutes and bowery bums. Read Luke 17:1-2.

10. Television caters to the evil mind.

11. I have three children whom I want to see make it through to heaven. They believe as I do that TV is wrong. I will never betray the confidence they have in me. I would rather lift up the Bible standard, keep their confidence, and pray for them now with a clear conscience than to let down the Bible standards and weep later because I failed them. Read II Tim. 3:15, II Tim. 4th chapter.

12: I am told that a TV set costs from \$300 to \$500. This is a lot of money to spend foolishly while souls are dying and going to hell, all because they have never heard the Gospel of Jesus Christ. Read Isaiah 55:2.

13. "Whether therefore ye eat, or drink, or whatso-

ever ye do, do all to the glory of God," I Cor. 1:31.

God does not get glory out of lust pictures, prize fights, nude dancers, wrestling bouts, liquor or tobacco advertisements, crime promotion, Hollywood divorce evils, etc.

14. Time is valuable; we have none to waste. Statistics prove that children who have access to television spend an average of 30 hours a week before a television screen. Parents, read Eph. 5:15-16.

15. It robs any individual of his spiritual strength. I am convinced no one (without exception) can look upon TV for long and be deeply spiritual or carry a burden for lost souls. Anyone who believes the Bible from cover to cover cannot approve of TV. Read I Cor. 9:27. I Cor. 10:12.

Think On These Things

Has television the appearance of evil? I Thess. 5:22.

Is its atmosphere spiritually helpful? II Cor. 6:14.

Can you ask God's blessing upon it? Prov. 10:22.

Is it of the world? I Jno. 2:15-16.

Is it a stumbling block to others? Rom. 14:21.

Is it a weight? Heb. 12:1.

Is it to the glory of God?

I Cor. 10:31.—Pilgrim Tract.

Sel. by Ada Whitman,
West Millgrove, Ohio.

PATIENCE, FORTITUDE AMIDST LIFTING TIDES

"God moves in a mysterious way, His wonders to perform." Many a long road seems to have no turning. Frequently "the night is dark and we seem to be far from home," but patience cries out "Lead Thou me on," "Keep Thou my feet, I do not ask to see the distant scene."

Sometimes years are consumed in teaching some great lesson. We are not permitted to see or understand but greatness grows on while we press doggedly on, faithfully doing life's duties.

Faith, courage and patience are tremendous qualities in a great life, but the time element is the factor which is absolutely necessary to work these all out. One of the supreme purposes of prayer is to keep us steady while we are learning life's lessons. A whole lifetime committed to God in

unswerving loyalty, is held as a most sacred trust. Blessed is the life which is so thoroughly rooted down into the will of God, that it can feel and know that, though time moves slowly in long drawn out tests and trials, yet God's tides moves steadily on in accomplishing His glorious purposes.

THE CALL TO BE A MISSIONARY

For my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt, owing to our God, which we can never repay. Is it a sacrifice which brings its own reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger

now and then with a forego- ing of the common conven- iences and charities of this life, may make us pause, and cause the spirit to waver and sink; but let this be only for a moment. All these are nothing compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give himself for us.

David Livingstone.
Sel. by Ruth Wilson.

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray, don't forget your own;
Remember those with home of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who
has not?

The old as well as young—
Perhaps we may, for ought we
know
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;

To try my own defects to cure,
 Before of others tell.
 And though I sometimes hope to be,
 No more than some I know;
 My own short comings bid me let
 The faults of others go.

Then let us all when we commence
 To slander friend or foe,
 Think of the harm one word would
 do,

To those we little know.
 Remember, curses, sometimes like
 Our chickens, "roost at home,"
 Don't speak of others' faults until
 We have none of our own.

Sel. by Jeannette Poorman,
 Pioneer, Ohio.

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible
 He reads me when we meet;
 Today he reads me in my home—
 Tomorrow on the street.
 He may be relative or friend,
 Or slight acquaintance be,
 He may not even know my name,
 Yet he is reading me.

And pray who is my neighbor,
 Who reads me day by day,
 To learn if I am living right
 And walking as I pray?
 Oh, he is with me always,
 To criticize or blame,
 So worldly wise in his own eyes,
 And sinner is his name.

Dear Christian friend and brothers,
 If I could only know
 How faithfully the world records
 Just what we say and do;
 Oh, we would write our record plain
 And come in time to see
 Our worldly neighbor won to Christ
 While reading you and me.

—Ways of Faith.

Sel. by Bertha R. Dorsey.

SENTENCE SERMONS.

A supreme moment occurs
 when man decides that he
 shall let his purposes run
 parallel to the purpose of
 God.

Heaven and earth shall
 pass away: but my words
 shall not pass away.

What a delight it must be
 to God when a soul takes
 time to know and feel the
 beauties of nature. How
 disappointing when His
 creatures are blind and dead
 to the wonderful ministries
 of nature.

Life is like a tree. It needs
 to be put into lumber, dress-
 ed and manufactured into
 such articles as shall render
 largest service.

Nothing so surely puts out
 the eyes of the soul as im-
 morality.

Someone has likened a
 church full of people to a box
 of unlighted candles; latent
 light is there; if they were
 only kindled and set burning
 they would be lights indeed.
 What God asks for is lumin-
 ous Christians and living
 gospels.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIAN LIVING

"Servants, obey in all things your masters according to the flesh not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven," Col. 3:22-25; 4:1.

As we meditate on this and other scriptures, we should gather some very important and serious thoughts. Whatever our state in life we should look

toward and labor for, that final and everlasting reward in heaven. If we lose that, whatever our gain or loss in the few years we spend on this earth is in vain. We first need to live and labor, according to our ability and opportunities, that we may "Serve God and keep His commandments." The loss or gain of an eternal home lies within our own obedience and submissiveness. Second, we should seek a service in this world which is a blessing unto mankind. Whatever our lot or type of service we need to consider the spirit of service and worship of our Lord God.

From our text we gather several outstanding themes: whatever our capacity we should not serve with eye-service; that final and eternal reward can come only from our God in Heaven; God is no respecter of per-

sons but will justly reward for "The deeds done in the body."

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," Gen. 3:19. This was God's decree for mankind and however we try or whatever we accomplish, this sentence still stands and we must meet it some day, according to our abilities and opportunities during our life in this mortal body.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself," Matt. 22:37, 39. Upon these two commandments should center our whole life. "Bear ye one another's burdens, and so fulfill the law of Christ," Gal. 6:2. We cannot live our life without dependence upon God and upon our fellowman. Our future hope and our happiness while here on earth depends upon our ability to conform unto these laws of God our Creator.

Buying, selling, manufacturing, producing are all words which may tell our in-

dividual lot in the industrial world as we strive to earn a livelihood. The Christian's part in this earning must be legitimate and through a spirit of love. Class or race distinction are not Christian. We each have a common Master in heaven. God sees and knows what each of us do and our purpose of doing should be higher than for eye-service or praise of man. Our ability to produce and earn, in whatever state or role it may be, lies wholly with our Heavenly Father and He will hold us accountable for the use of that ability.

A number of the industries of this world are unchristian in their very purpose and aim and therefore cannot be engaged in by the true follower of God, whatever our role in that industry might be. An industry which is a detriment to society or which is used for purposes contrary to the commandments of God, in His Holy Word, cannot be engaged in by the faithful Christian. Whatever the sacrifice, a follower of the Lord and Savior cannot engage in or fellowship with, that which is contrary to the teachings and principles of

the Holy Word.

The purposes of and the methods used by various organizations, will not permit the followers of Christ to fellowship with them or support them in their activities. Present day unrest and dissatisfaction among either labor or capital has come from sin and not from obedience unto the instructions in God's Word. Any method or purpose not in harmony with the spirit of love and non-resistance as portrayed in the New Testament, cannot be engaged by the servant of God.

"Finally, my brethren, be strong in the Lord, and in the power of his might," Eph. 6:10. We are not put here for a life of ease or of taking advantage of our fellowman. The christian should not look and plan for, a life of ease and idleness on this earth. Christ and each of His followers since, were rewarded for their life of service and faithful obedience unto God in Heaven. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. 3:17.

A SEPARATE PEOPLE

Russell Holl

Do you mind being thought queer? The apostle Peter, whose words we use as the subject of our discussion, leads us to believe that since christians back in apostolic times were looked on as queer. No doubt they were talked against, because they simply would not join in with the world, then dominated by the Roman Empire. This being thought eccentric and queer, by the world, is nothing over which to feel embarrassed. This being talked about with scorn and reproach is nothing over which to feel bad or to feel condemned. It is something over which to feel grateful to God, because we have the privilege of suffering reproach with Him and His Son.

As His Son, Jesus, said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake," Matt. 5:11. This was also the way many christians, of Peter's time, felt about their trials. They were looking for this world to pass away. For

BIBIE MONITOR ed and executed with it.

West Milton, Ohio, July 15, 1952

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

this reason they abstained from it and kept themselves without spot from it. Were they foolish in this respect? Can we judge them foolish, seeing as we do, of the world developments of today? No; they knew that to be a friend of this world meant to be a foe of God, and that if anyone loves the world the love of the heavenly Father is not in him. Let us not fool ourselves. Our responsibility counts from now on. Only by withdrawing our love and support now from this world, can we escape from being condemn-

It is time to be serious. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. But today, in the "time of the end" of this world, not only individual christians but also entire religious systems which claim to be the "house of God" are on judgment. It is the most critical time ever known.

Peter gives advice from the right and safe viewpoint when he says, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if anyman suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf," 1 Pet. 4:15-16. Perhaps you say you do not indulge in stealing. But are you stealing a fellow-christian's good name by slander? Or, by your ambition to shine and be worshiped by your brothers, are you stealing the worship and praise that belongs to God, the same as the serpent did in the Garden of Eden?

Are you always seeking the welfare of your Chris-

tian brethren? Your suffering as a faithful Christian is no mark of God's disapproval but is in harmony with His will. It is a part of the cup that the Heavenly Father has poured out for His children, and that they must drink. How wonderful it will be to be found doing God's will, when the execution of God's judgment strikes the world. Only, in His service, may we expect to survive His wrath.

R. 1, Louisville, Ohio.

CHOICE

W. N. Kinsley

To be carnally minded is death; but to be spiritually minded is life and peace. Which is our choice? For if we live after the flesh, ye shall die: but if ye through the Spirit do mortify (or subdue) the deeds of the body, ye shall live. So we are confronted with the word if. We are constrained to believe we must make the choice or decision. Josh. 24:15, "Choose you this day whom ye will serve; . . . But as for me and my house, we will serve the Lord." Would this not be a wise choice for every soul? Would this not

bring peace on earth? Prov. 22:1, "A good name is rather to be chosen than great riches, and loving favor than silver and gold." Prov. 16:16, How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver." I Pet. 2:7, "Unto you therefore which believe He (Jesus Christ) is precious." If so be ye have tasted that the Lord is gracious, as a living stone, rejected of men, but chosen of God, and precious in His sight, ye also as living stones, are built up a spiritual house, and holy priesthood. Acceptable to God by Jesus Christ. They that believe on him, shall not be confounded (or disappointed.) Ye are a chosen generation, a royal priesthood, an holy nation (or people.) A peculiar people. That ye shew forth the praise of him who hath called you out of darkness into his marvelous light. We may have our choice now, but the Lord will make His choice. So we ought to apply our hearts to wisdom.

Luke 10:42, "One thing is needful: and Mary hath chosen that good part, which shall not be taken away

from her." Jesus' own Lord), "Go thy way, and words. Luke 15:17-19, re- Ananias went his way, and garding the prodigal son. entered the house: and said "And when he came to him- brother Saul, the Lord, even self, . . . I will arise and go Jesus, that appeared unto to my father, and will say thee in the way as thou unto him, Father, I have camest, hath sent me, that sinned against heaven, and thou mightest receive thy before thee, and am no more sight. He put his hands on worthy to be called thy son. him, being filled with the (Please) make me as one of Holy Ghost, and immediate- thy hired servants." He had ly there fell from his eyes as to make the choice, the way it had been scales, and he re- of future life, this applies to, ceived sight forthwith, and the Gentile race, they were arose and was baptized. I without hope or favor with will shew him how great God. We have to make the things he must suffer for choice, and through the my name's sake, for he is a grace of God we can come chosen vessel unto me, to back in favor and fellow- bear my name before the ship with the household of Gentiles, kings, and rulers faith. Thus be adopted into and the children of Israel. the family of God through Matt. 22:14, "For many accepting the Lord Jesus are called, but few are Christ as our personal chosen." Eph. 1:3, "Blessed Saviour and becoming will- be the God and Father of ing to serve as long as God our Lord Jesus Christ, who sees fit for us to live here on hath blessed us with all earth. spiritual blessings. V. 9,

We are not our own, we Having made known unto were bought with a price. us the mystery of His will, John 15:16, "Ye have not according to His good pleas- chosen me, but I have chosen- ures which He hath pur- you, and ordained you." posed in himself. V. 4, Ac- Jesus spake to his twelve cording as He hath chosen apostles, I have chosen you us in Him, before the foun- out of the world, therefore dation of the world, that we the world hateth you. Acts should be holy and without 9:15. The Lord said to blame before him in love." Ananias, (a servant of the Rev. 19:9, "Blessed are

they which are called into glory passeth by, that I will the marriage supper of the put thee in a cleft of the Lamb." rock, and will cover thee with my hand while I pass by," Ex. 33:21-22.

HYMN

Come, sinners, to the gospel feast,
Let every soul be Jesus' guest,
Ye need not one be left behind,
For God has bidden all mankind.

Hartville, Ohio.

ROCK OF AGES

D. K. Marks

"And did all drink the same spiritual drink: for thy drank of that spiritual rock that followed them: and that rock was Christ," I Cor. 10:4. Paul reminds the brethren and sisters at Corinth of the children of Israel whom God had chosen for His faithful ones.

When the children of Israel came to mount Sinai God appeared on the mount and called Moses to come up on the mount. Moses and God talked together for forty days, Moses desired and asked God to see his face. God said, "Thou canst not see my face: for there shall no man see me, and live," Exod. 33:20. "And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my

Moses speaking of God in a song, "He is the rock, his work is perfect: for all his ways are judgment: A God of truth and without iniquity, just and right is he," Deut. 32:4. Moses received courage, strength and consolation in God, as he went toward the promised land. The Israelites journeying in the wilderness were thirsty and were not able to find water. God gave them water to supply their need. "He clave the rocks in the wilderness, and gave them drink as out of great depths. He brought streams also out of the rock, and caused waters to run down like rivers," Psal. 78:15-16.

They murmured and complained against God for bread and meat, God gave it to them. They were thankful. For all this they sinned still, and believed not for his wondrous works," Psal. 78:32. "When he slew them, then they sought him: and they returned and inquired early after God, and they remembered that God was their rock, and the high

God their redeemer," Psal. 78:34-35. Joshua and Kaleb were faithful, true and obedient to God, finally they reached Caanan and lived in Caanan. Many died in the wilderness, for God was not pleased with them.

These things were written for our learning and our admonition that we should not lust after evil things as they did, neither worship idols. When God and Moses were on the top of mount Sinai Aaron and the people began to worship idols near the mount. There is much idol worship in our age, in pride, in amusement, in earthly fame and anything that men love more than Jesus and God, is their idol. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, neither murmur ye, as some of them murmured, and were destroyed of the destroyer," 1 Cor. 10:9-10. These are warnings from the lives of the Israelites.

God provided a way that they could live, if they looked at the serpent of brass that Moses made and hung on a pole, looking and obeying Jesus our rock will save

the soul from death. Life in the wilderness is like the Christian life in this world, "Wherefore let him that thinketh he standeth take heed lest he fall," 1 Cor. 10:12. When Jesus came with his disciples to Caesarea Philippi he asked them whom do men say that I am? The answer was: John the Baptist, some Elias, others Jeremiah or one of the prophets. Jesus said whom do ye say that I am? Peter said thou art the Christ the son of the living God. Jesus said that God had revealed it unto him. Jesus said upon this rock I will build my church, meaning Himself. The way to build is on Jesus our rock and sure foundation. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock," Matt. 7:24-25.

Before Jesus ascended into Heaven He told His disciples to go and preach and teach, all things He had commanded them. May we never for-

get to read, learn, obey and knowest the gift of God, and practice "all things Jesus who it is that saith, Give me taught." Hiding in the cleft to drink; thou wouldest have of the rock. "There hath no asked of him, and he would temptation taken you but have given thee living water. such as is common to man: John 4:10. Jesus said who- but God is faithful, who will soever drinketh of the water not suffer you to be tempted that I give shall never thirst. above that ye are able; but They asked Jesus for this will with the temptation also water. Jesus taught that the make a way to escape; that heart should be emptied of ye may be able to bear it," sin, then be filled with faith, 1 Cor. 10:13. Satan has been love and obedience in Jesus. tempting man from the crea- By working for Jesus we tion to the present time, in give the good news of sal- many different ways, to for- vation to others. sake the commands of God and live in sin.

Jesus was tempted when he was on earth, He used the word of God and thus he was hid and protected. Satan left Jesus, angels came and ministered unto Him. It is a blessed thought that the faithful can hide in Jesus and His word. Drinking from the spiritual rock. When Israel journeyed toward Caanan, God followed them in a bright cloud and gave them spiritual water to drink. Many did not profit from it and God destroyed them in the wilderness. Jesus came to Jacob's well at Samaria, He was thirsty, He asked the woman to give Him water. "Jesus answered and said unto her, if thou In the last day of the feast Jesus cried, if any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," Matt. 5:6. Righteousness is faith, hope, charity and obedience to God through Jesus. "Righteousness exalteth a nation: but sin is a reproach to any people," Prov. 14:34. "He that followeth after righteousness and mercy findeth life, righteousness, and honor," Prov. 21:21. The message of the apostle Paul is, "Awake to righteousness,

and sin not: for some have not the knowledge of God: I speak this to your shame," 1 Cor. 15:34.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14. The invitation to receive the living water is to all. "And the spirit and the bride say come, and let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. 22:17. We read of the happy and joyful state of the redeemed in Heaven. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes," Rev. 7:16-17. Jesus our rock and redeemer came from Heaven to earth, taught us to build on Him, follow Him, live for Him and obey Him, that God might fit us to inherit a mansion and live in

Heaven forever.

York, Pa.

FORWARD

J. F. Marks

I believe it is well for us to consider going forward through the temptations and trials of life's pathway. Satan is always the author or chief agent of temptations. He began his work when he entered the garden of Eden. There, through deceitfulness, he accomplished his first triumph. His work has been carried out in all ages to this day and it will be so to the end of time on earth.

Christ was severely tempted and tried, while here on earth. Today His mission is very great; working through the hearts of many people. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand," Eph. 6:13. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you," Luke 10:19.

The Lord said, "Simon, behold, satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren," Luke 22:31-32. "Submit yourselves therefore to God. Resist the devil, and he will flee from you," Jas. 4:7. "For in that he himself has suffered being tempted, he is able to succour them that are tempted," Heb. 2:18. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor. 10:13.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne," Rev. 3:21. Christ stood firm in the temptations and trials during His life on earth. The apostle Paul, after he was converted, went forward through the temptations and trials of life. Nothing could hinder Christ and the faithful apostles from being true to God. We cannot go forward in Christ Jesus without christian living. We are not only to express it with tongue, but example is better than precept. Sometimes we hear church members' expressions that prove to be false. Speakers of the Word of God and never become christian. We cannot truly say we love God and yet not keep His commandments. There are many temptations and trials in the pathways of life on earth, so we always need God's help. A person once to me, "I have no faith in God any more. I prayed for Him to heal me of my infirmities and He has not done it." We are taught in God's Word to be patient and longsuffering. Christ even prayed to God, Thy will be done. The older we grow in this fleshly body, regardless of our infirmities, we should continually grow stronger in the faith of our Lord Jesus Christ.

Abraham's faith was tried severely by God. Our trials and temptations here will only make us richer over there. Surely if we put our trust and hope in God, we need never become discouraged. For He will go with us through the valley

and shadow of death. "My others showing sympathy, brethren, count it all joy love or giving a helping when ye fall into divers hand, they passed by. Much temptations; knowing this, evil has been done through that the trying of your faith false imaginations.

worketh patience," Jas. 1: 2-3. The christian spirit is a "Enter not into the spirit of helpfulness. May path of the wicked, and go we leave Christ to make and not in the way of evil men," mold us after His will. Let Prov. 1:14. us do our best in all the

"Blessed is the man that endureth temptation: for problems of life that some day the answer will be, well when he is tried, he shall receive the crown of life, done thou good and faithful which the Lord hath to God who will help us promise to them that love through all the hardships of him," Jas. 1:12. "The Lord life. Do we realize we live knoweth how to deliver the and move through God's per-Godly out of temptations, mission. If we have lived a and to reserve the unjust life faithful in Christ, on unto the day of judgment to earth, we will be permitted be punished," 2 Pet. 2:9. to live in a place where there "Because thou hast kept the are no hardships, tempta-tions, or trials. We know word of my patience, I also what we have endured, in will keep thee from the hour of temptation, which shall time past, on earth; our come upon all the world, to future time on earth is a try them that dwell upon mystery. the earth," Rev. 3:10.

R. 1, Felton, Pa.

THE PLACE OF THE BIBLE IN THE HOME

To go forward in Christ Jesus we must have a christian spirit, which is a spirit of unselfishness. We must have a desire to help and lead others to the christian way of life and not put stumbling blocks in their way. At times I have seen people enduring severe hardships of life, and instead of

What is the Bible? How absurd to ask such a question. Everyone in this country knows what the Bible is. Do they? Many know the Bible is a good

book, but that is all. Others know it is God speaking to know it to be the Word of them. They ask God to reveal its deep truths to them. They ask God but do not know its value. It is a sad thought. Their lives show that they that many professed Christians can be classed in the latter group.

Various ideas are held among those who say the Bible is the Word of God. Our idea of the Bible determines what place we will give it in our homes. Some might say that the Bible was written for people of the centuries past and has little or no value for the present. It is out of date. Oh, yes, it must be seen in some people's homes, but they feel no special need for reading it. Others would give the impression that the Word of God should be read only by certain individuals, while some seem to think it should be read only on certain occasions. A large group is formed by those who read the Bible because they know they ought; but in their reading they make no endeavor to receive help. They only read so that they can say they have read it. Praise God that there is another large group which presents a brighter side. These are the people who read it because they love it. They

What place does the Bible receive in our homes? Do we think food is very important in the home? When we hear of a family that has little or no food, our pity is aroused, and we endeavor to get food into that home. This, in part, shows our idea of the importance of food. The human body needs it for growth and sustenance; just so it is with the spiritual being. If we would grow spiritually we must have plenty of the proper food. The Bible is the source of spiritual food. It supplies spiritual nourishment and strength. Since our spiritual welfare is most important, the Bible then should have first place in the home. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.

We all have lamps in our homes and we feel they are quite important; we would not want to be without them. Do we give such an important place to the brightest and best of all

lamps, the current of which is never cut off? "Thy word is a lamp unto my feet, and a light unto my path," Psal. 119:105. Should not the Bible be the most important lamp by the easy chair? Should not the Bible be as accessible, as often used, and as easily seen as the artistically designed electric lamps?

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," Jas. 1:23-25. As a rule, people are very much concerned how they look when they appear before others. Mirrors are usually in convenient places in the home so they can be easily used. Neatness and cleanliness should characterize Christians. But so much more important is our spiritual appearance. The Bible is a mirror which reveals to us how our spiritual selves appear before God and others. Do we look into this mirror and then do those things that will improve our appearance? If we are growing Christians, the Bible will have the place of a mirror in our homes. No doubt every home has in it a number of instruction books of various kinds. We used these books to learn how to do things. From them we also gain information for keeping equipment in good condition so that we can get the most out of it. The Bible is also an instruction book and so should have the place of one in our homes. It not only tells us how to become Christians but also tells us how to maintain a constantly growing Christian experience. We learn from it how to please God and how to keep our relationship with Him at its best. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3:16-17. The Bible is a mirror which reveals to us how our spiritual selves appear before God

and others. If we are growing Christians the Bible will have the place of a mirror in our homes. What is the Bible to us individually? What place does it have in our homes?—Mary Kathryn King in The Christian Monitor.

NEWS ITEMS

NOTICE

The Brethren Hymnal is now available through the Publication Board. Anyone ordering from District No. 1 and 2, order from Paul R. Myers, Box 117, Greentown, Ohio. Those ordering from District No. 3 and 4, order from Elder. Harry Andrews, Rd. 1, Grandview, Mo. Prices, one to eleven copies, \$1.35 each postpaid; twelve or more, \$1.25 postpaid. It will ease the burden if the different Congregations needing hymnals would order in the next few weeks.

Paul R. Myers, Sec.

NEW ADDRESSES

Please note the following new addresses, which have been changed since the Feb. 1st Ministerial List:

Koonen, Emanuel, R. 3, Kokomo, Ind., E.

Kreider, Lawrence, R. 1, Bx. 176, Clayton, Ohio, E.

Miller, Clyde J., Bx. 55, West Unity, Ohio, E.

Parker, Herbert, R. 3, Arcanum,

Ohio, E.

(add) Strayer, Earl Waldo,
Vienna, Va., M.

TO WHOM IT MAY CONCERN

I have in my possession a picture 8x10 inches, taken in 1877 at the Church and Barn, New Enterprise, Bedford county, Pa., where the German Baptist Brethren, held their Annual Conference, May 1877, four years before the first division.

The pictures of Eld. James Quinter, Pa., Secretary of A. M.; Elder. D. P. Sayler, Md., Moderator of A. M.; and Eld. R. H. Miller, Ind., Announcer of Organization of A. M., are printed plain, in bust view, at the top of the picture with the lower part being a distant view of the entire conference.

I will be able to furnish good copies of this picture, at the cost of \$1.50 each, if I get as many as two dozen orders or more. I will wait until Sept. 1st, 1952, to receive all orders before I will have any printed. Then I will insert a notice in Bible Monitor when they are ready for your accommodation.

O. E. Heisey,
R. 1, Bradford, Ohio.

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren held their spring Lovefeast on May 25. Sunday school opened at 9:30, with 98 in attendance and preaching following.

During the day and evening we had the following with us, Elders: Adam Fahnestock and Benj. Reinhold, Northern Lancaster Cong.; James Keggerreis and David Ebling, Bethel Cong.; Ray S. Shank,

Mechanicsburg Cong.; Addison Taylor, Waynesboro Cong. Ministers: Earl W. Strayer, Vienna, Va.; Donald Ecker, Quinter Cong. All these gave us spirit filled sermons.

At 7 p. m. 98 surrounded the Lord's table with Eld. Addison Taylor officiating. We thank all these dear Brethren for their help in the work of the Master and all who came from other congregations. We also welcome any who can, to be with us whenever convenient.

Sister Stump, Cor.

OBITUARY

EDWARD L. HENGST

Son of Bro. Fred C. and Sister Sarah B. Hengst, was born in Springfield township near Jacobus, Pa., on Aug. 28, 1928. He passed away April 9, 1952 at the age of 23 years, 7 months and 11 days, at the York hospital where he was admitted just three hours before. He had a heart condition and was only sick a short time.

He leaves to mourn his departure; his parents, two brothers and five sisters as follows: Mrs. Minor Bowman, Freeland, Md.; Mrs. Ernest Weirich, Jacobus, Pa.; Mrs. Walter Stine, R. 8, York, Pa.; Helen L., Marlin D, Lillian M. and Fred C. Jr., all of the home; besides other relatives and a host of friends.

Funeral services were from the Shrewsbury Dunkard Brethren church with Elder J. H. Myers and Bro. D. K. Marks officiating. Burial in the adjoining cemetery.

Sister Stump, Cor.

WASHING THE SAINTS' FEET

The example and command of feet-washing is recorded in John 13, and historically, as well as practically, in I Tim. 5:10, by reference to John 13 the following facts obtain:

1. Christ, the Head of the church, washed the feet of His disciples, representing His "body" or church, Vs. 4, 12.

2. He commanded His disciples to wash one another's feet, Vs. 13-17.

3. Feet-washing, as given by Christ to His disciples, is from heaven, V. 3.

4. It was given by Christ to his disciples, in connection with the Supper and the Communion, Vs. 4, 12, 18-30; Mark 14:20.

5. It represents a spiritual, not a literal cleansing, as Judas, a traitor at heart, was not made clean, V. 11.

6. There is a penalty attached to the law of feet-washing, as indicated by the language of Christ to Peter; "If I wash thee not, thou hast no part with me," V. 8.

7. The command of Christ restricts its observance to the disciples, and that of Paul to Timothy, to the

saints, which clearly establishes the fact that foot-washing, as enjoined by Christ and Paul, is not a moral, but a religious duty; not a family observance, but a church ordinance.

The term ordinance (Latin ordinans, arranging, regulating, from ordo, order) means an established rite or ceremony, an observance commanded. Foot-washing, as given by our Lord, carries with it all the forces of an ordinance, as the etymology of the word signifies. It is enjoined by the highest authority, our divine Master, both by precept and example. This makes it a rule of action. "He that rejecteth me, and receiveth not my words, hath one that judgeth him the word that I have spoken, the same shall judge him in the last day," Jno 12:48. This gives it permanence. The penalty attached to its observance, "If I wash thee not, thou hast no part with me," makes it a law.

The terms employed by our Lord, in enjoining the observance of this rite, are among the most forcible of any language. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's

feet. For I have given you an example, that ye should do as I have done to you," V. 12, 14. Our Lord here employed the words ought and should, Webster says, "Both words imply obligation, but ought is the stronger, Should denotes an obligation of propriety, experience, etc.; ought denotes an obligation of duty." We should be neat in person; we should avoid giving offense. We ought to speak the truth; we ought to obey the laws. It should be observed in this connection, that ought carries with it the binding force of owe, from which it is derived; and that should is the preterit of shall, which was employed to enforce the duties of the moral law. Hence, if "thou shalt not steal," is binding, so is the rite of foot-washing obligatory upon the followers of Christ.

The great effort made by the opponents of foot-washing as a church ordinance is to separate it from the Communion and connect it with the Bethany supper, Jno. 12:2. This will not stand the test of logical criticism. It is obviously a violation of the laws of common sense and of fair scriptural rea-

soning. If the fallacy of this method of reasoning be once fairly seen, and its sophistry once properly exposed, the opponents of feet-washing will be ashamed to own that they ever brought it forward as an argument.

Now, it is an axiom in mathematics, as well as in logic, "That two things, separately equal to the same thing, are equal to each other." Matthew and Mark declare that when the Communion was instituted, the traitor was made known, Matt. 26:21-25; Mark 14:18-21. John informs us that feet-washing was observed when the traitor was made known, Jno. 13:26. Here we have two things, feet-washing and the Communion, separately agreeing in time and place with the same thing, the act of making known the traitor by our Lord. From this we draw the following argument, and put it under the form of the syllogism: Feet-washing and the Communion occurred at the same time and place. The Communion occurred in Jerusalem on the night of Christ's betrayal. Therefore, feet-washing occurred in Jerusalem on the night of Christ's betrayal. Here it

will be seen that the major premise is a logical deduction from a axiomatic or self-evident truth. The minor premise is a universally-admitted fact. Hence, the conclusion is as true as truth can make it.

The term employed by the inspired writer is the example and teaching of our Lord, in relation to this rite, is *nipito*, and means to wash a part of the body, as the hands or feet, showing that when our Savior said to Peter, "If I wash (*nipito*) thee not, thou hast no part with me," he had reference to the act in which he was engaged. This gives feet-washing the force of a vital connection between Christ and his followers. Rejecting feet-washing severs our connection with Christ, whereas a ready acceptance and obedience to the requirements brings happiness: "If ye know these things, happy are ye if ye do them," V. 17.

Christ, as the Founder and Head of the church, put feet-washing into his church as a religious duty, obligatory upon all the saints. It would be a meaningless act on the part of our Lord to introduce it into the family circle as an act of hospitality or

personal cleanliness, as is a matter of choice for heads of families, and all civilized people know it is their duty to keep clean personally. Besides, Christ had no family into which he might have put the practice; but he put it into a religious organization, representing different families, the same to whom he gave the bread and cup of Communion, and as the one is an acknowledged church duty, so is the other. It remains no longer a matter of speculation, but a question of obedience. If we reach heaven, it will be because we did what Christ said we "ought" to do. On the other hands, if we be cast, as "unprofitable servants, into outer darkness," it will be because we neglected to do what we "ought" to have done, Matt. 25:27, 30.

The law, being a "shadow of good things to come," required that the priests "shall wash their hands and their feet, that they die not, when they come near the altar to minister," Ex. 30:19-20. In the church of Christ all are "a holy priesthood," to offer up spiritual sacrifices, I Pet. 2:5; and when we approach the "Lord's table, the altar under the Gospel, in obedi-

ence to Christ, we "wash one another's feet." As there was a penalty attached to the law enjoining them upon the priests, so we have seen that Christ attached a penalty to it in the Gospel. And as the duty enjoined upon the priests, was preparatory to their service at the altar, so may the washing of saints' feet be considered preparatory to a proper approach to the Lord's table. Furthermore, as it was a statute forever to the priests, so it remains a service in the church until our Lord "shall appear the second time without sin unto salvation;" and stands to-day, as it stood in ages past, in all its original force and significance, a distinct Christian institution, like the Lord's Supper and Communion. —From "The Path of Life" by Daniel Hays.

FOXES' BOOK OF CHRISTIAN MARTYRS

Chapter XI cont'd.

Escape and Brave Resistance of the Governor of Beizieres.

The count of Bezieres, and a few others, made their escape, and went to a strong-

ly fortified place, Carcasson, told him that he understood which they put into the best condition for defence. The legate at once led his forces against them, thinking that he would have an easy victory and would repeat the cruelties of Bezieres. As soon as the city was surrounded, a furious attack was made, but the beseigers were driven back with great slaughter. The count of Bezieres fought with the foremost of the defenders, calling to his soldiers that it was "better to die fighting, than to fall into the hands of such bloody enemies."

Two miles from the city of Carcasson there was a small town of the same name, which the Albigenses had likewise fortified. The legate, being enraged at the defeat he had met with at the city of Carcasson, determined to wreck his vengeance upon the town. So the next morning he made a fierce attack upon it; and though the place was bravely defended, he took it by storm, put all the people to the sword, and then set fire to the houses.

After this battle, the king of Arragon arrived at the camp, and when he had paid his respects to the legate, he

told him that he understood the count of Bezieres, his relative, was in the city of Carcasson. He said if the legate would grant him permission, he would go and try to convince him of the duty he owed to the pope and to the church. The legate agreed to this, so the king went to the count and asked him why he was so foolish as to shut himself up in that city against so great an army. The count answered, that it was to defend his life, goods, and subjects; for he plainly saw the pope had resolved to put to death the count of Toulouse and himself. He said that he had resolved, therefore to fight as long as life lasted, rather than yield himself or his innocent subjects to such a bloodthirsty band of murderers.

Base Treachery of the Legate

The king came back and repeated to the legate the count's words. The legate, after considering for a while, said, "For your sake, sir, I will grant the count of Bezieres mercy, and with him twelve others shall be given their lives; but as for the rest, I shall treat them as their offence deserves."

These hard terms angered the count and he refused to listen to them, so the legate commenced another assault, but his troops were again driven back with great slaughter. The dead bodies of the slain lay under the walls of the city until a pestilence was feared from them. The legate, vexed and alarmed at this second repulse, determined to treacherously seize the count. He therefore sent a messenger, well skilled in deception to the count of Bezieres, with a seemingly friendly message. The plan was to tempt the count to leave the city under promise of an interview with the legate; and to do this the messenger was empowered to say whatever he thought would gain his end, "for," said the legate, "swear to what falsehoods you will in such a cause, I will give you absolution and forgiveness."

The plot succeeded: for the count, believing the guarantee given him of personal safety, and the solemn promises of the crafty messenger, left the city and went with him. The legate no sooner saw him, than he told him he was a prisoner, and must remain such until Carcasson was surrendered, and the inhabitants taught their duty to the pope. The legate, upon hearing this, cried out that he was betrayed, and bitterly reproached the legate for his treachery. But he was dragged away by the guards, and the city summoned to open its gates. The people, on hearing of the capture of the count, were thrown into the utmost confusion. All despaired of escape, some called out to open the gates, while others said it was better to die in battle than to surrender. Just at this moment when all seemed lost, a very old man came forward and said he remembered there had once been made a secret, underground passage-way which led from the city to the strong castle of Camaret, only a short distance away. If, said the old man, we can find this secret passage, we may all escape by it before the legate suspects our flight.

News of this unlooked-for means of escape was heard with joy by the despairing people, and all who were able began to search for the opening of the tunnel. At last it was found near the southern wall of the city, and

in the evening, men, women, and children began their flight along the dark pathway which led to safety. They took with them sufficient food to last a few days, and all succeeded in escaping from the town and reached the castle safely. Finding the place unguarded they then scattered and found their way to the mountains, where they were safe from their enemies.

Next morning, the troops were put in motion to make a last assault upon the city, encouraged by the thought that their treacherous seizure of the count would deprive the citizens of his bold leadership. As they drew near the walls the soldiers were astonished that no noise was to be heard, nor a man to be seen in any part of the defences. Yet they approached with caution, lest this should be but a ruse to lead them on. The nearer they came to the city, however, the more silent it seemed.

At last the soldiers began to scale the wall, and the first to reach the top looked down with surprise upon the deserted city, and called out that the Albigenes were fled and the place was theirs.

The soldiers immediately took possession of the abandoned town and carried away every article of value that they could find; soon after, the unfortunate count of Bezieres was locked up in a dungeon, under the city wall, where he presently died.

THINE IMAGE

When Thou didst stamp Thine image, Lord,

Upon the face of man,
And made him as Thy son, Thy Word,

Perfection of Thy plan,
What majesty and trust,
Thou placed upon our human dust.

When Thou did'st breathe the breath of life

Into his heart and brain,
And gave Thy spirit without strife,
Thy peace, that knows no pain,
What priceless boon for human good,
Thou placed upon our brotherhood!

The face divine which Thou hast made,

We hide it from Thy sight,
Because, alas, we are afraid,
That Thou should'st see the blight,
The sin, the shame, the vacant stare,
Too often darkly written there.

Thy gentle spirit, Love Divine,
Put in the heart of man,
How far our souls have strayed from Thine,

From Thine eternal plan.

Such love as gave Thy Son to die,

Has nearly vanished neath the sky.

Sel. by Ruth Wilson.

DEVOTIONAL LESSONS FOR AUGUST

The Promises of God

Memory verse, I John 2:25, "And this is the promise that he hath promised us, even eternal life."

Fri. 1—Acts 2:14-20.

Sat. 2—Acts 13:16-26.

Memory verse, John 14:2, "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you."

Sun. 3—II Sam. 7:14-18.

Mon. 4—Romans 1:1-7.

Tues. 5—II Tim. 1:1-8.

Wed. 6—James 1:1-13.

Thurs. 7—Titus 1:1-6.

Fri. 8—I John 2:23-29.

Sat. 9—I Tim. 4:1-9.

Memory verse, John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; tha where I am, there ye may be also."

Sun. 10—II Cor. 6:11-18.

Mon. 11—II Cor. 7:1-9.

Tues. 12—Isa. 43:1-8.

Wed. 13—Deut. 1:9-19.

Thurs. 14—Heb. 8:7-13.

Fri. 15—II Peter 3:1-12.

Sat. 16—II Peter 3:12-18.

Memory verse, II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Sun. 17—Isa. 1:8-21.

Mon. 18—Heb. 4:1-12.

Tues. 19—Romans 4:19-25.

Wed. 20—Gal. 3:16-29.

Thurs. 21—Romans 9:1-9.

Fri. 22—Heb. 6:7-16.

Sat. 23—Heb. 11:8-17.

Memory verse, II Peter 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Sun. 24—Luke 1:5-17.

Mon. 25—Luke 1:26-34.

Tues. 26—Luke 2:3-20.

Wed. 27—Eph. 2:11-22.

Thurs. 28—Rev. 3:14-22.

Fri. 29—John 14:1-15.

Sat. 30—Rev. 22.

Memory verse, Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Sun. 31—Eph. 3.

ADULT SUNDAY SCHOOL LESSONS

July 6—We are to Withdraw from Those Who Walk Disorderly. II Thess. 3:1-16.

July 13—Temperance Lesson—Daniel Proves That Temperance is Best. Dan 1:1-12.

July 20—We Must Hold Fast to Our Faith and a Good Conscience. I Tim. 1:1-20.

July 27—Christ, the Ransom for All. I Tim. 2:1-15.

Aug. 3—Paul's Charge to the Bishop and Deacon. I Tim. 3:1-16.

Aug. 10—The Minister is to rightly use the Gift of God. I Tim. 4:1-16.

Aug. 17—The Widows Are to be Cared For. I Tim. 5:1-25.

Aug. 24—We Are to Flee From the Evils of the Worldly. I Tim. 6:1-21.

Aug. 31—We Are to be Good Soldiers for Christ. II Tim. 2:1-14.

Sept. 7—A Good Workman is Well

- Trained. II Tim. 2:15-26.
 Sept. 14—Paul Describes the Coming Apostate Church. II Tim. 3:1-17.
 Sept. 21—We Are to be Always Busy in the Lord's Work. II Tim. 1:22.
 Sept. 28—Paul Gives Titus the Charge to Elders. Tit. 1:1-16.

PRIMARY SUNDAY SCHOOL LESSONS

- July 6—What Mary and Martha Learned. Luke 10:38-42.
 July 13—The Woman Who Gave All Her Money. Mark 12:41-44, Luke 21:1-4.
 July 20—The Boy Who Shared His Lunch. John 6:1-14.
 July 27—Dorcas, the Woman Who Helped Others. Acts 9:36-43.
 Aug. 3—(Review) Learning to be Unselfish. Acts 20:31-38.
 Aug. 10—Ruth, Who Gave Up Something She Loved. Ruth 1:2-10, 14-17.
 Aug. 17—Esther, Who Risked Her Life. Esther 2:15-18, 3:14, 4:7-17.
 Aug. 24—Daniel, Refusing the King's Food. Daniel 1:3-15.
 Aug. 31—Daniel, Praying Only to God. Daniel 6:4-23.
 Sept. 7—(Review) Doing Right Things. Rom. 12:20-21.
 Sept. 14—People Building A Wall Together. Neh. 4:6-23.
 Sept. 21—Ezra. Teaching the Law. Neh. 8:1-9.
 Sept. 28—(Review) Learning to Please God. Psalms 8:1-9, 24:3-5.

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BIBLE MONITOR

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August 1, 1952

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHURCH FEDERATION

"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," Jno. 17: 21. Church Federation has been a much planned for and talked of subject, especially among the larger denominations, for twenty-five years or more. It has grown up through various smaller organizations in America and other parts of the World until the present consummation of the "National council of the Churches of the U. S. A." This is claimed to represent at least thirty-two million people.

We do not deem it wise to waste any time or space to ridicule anyone else or any other religion but we do feel it necessary that our people, leader's especially, be kept in-

formed and that our people be urged to "try the spirits by the Word of God"; that we may be able to show sinners the true way of salvation or that we be not led astray by the cunningness and mixing up of the influences of satan. We do not wish to point out any of the numerous heathen and ritualistic practices of many of the denominations which have united with others in hope of a strong spiritual world body for the saving of souls.

Now re-read our text at the on-start. If any groups of believers would conscientiously unite, solely for the purpose embodied in our text, we might lend our approval and bid them God-speed. First, this would include believing in Christ and God; believing they are one as God; and also believing that Almighty God sent His Son and believing what He

said when He did come. do this?

God's Word is truth and all things contained therein are necessary to make us free from sin. Man's tampering with the message of Almighty God has kept many souls from the hope of eternal joy in heaven.

We are living in the day of big organizations and I fear this spirit has entered so-called religion and therefore a large united group is sought for. Dare we include here that it might be a fulfilment of latter day prophecy? From what we can find this organization or its predecessors do not claim much authority over its members but its purpose is that it may have much influence for interests of its members, in whatever field it decides to use that influence. Sorry to say, man is still tampering with and disproving the Word of God. Remember, dear reader, some day each man must give account before God of his deeds done while here in the body. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel," 2 Cor. 6:15. "Can two walk together except they be agreed," Amos 3:3.

Any group of organizations with different beliefs or ideas cannot unite without sacrificing principle. We feel that too many members of religious organizations do not know their Bibles, are not certain as to what they believe, and are too eager to follow the crowd without proper meditation as to the guidance of the Holy Spirit. Let us refer to some statements of great leaders of religious organizations to see if all have the spirit of Christ or Belial; if their are any infidels and if they all agree with one another and with the Word of God?

1. "Youth wants its own faith. It does not propose to have a whole mass of dogma (system of belief) crammed down its throat. People have taken for truth a great many things that are not true. A few of these things which science has proved are not true are:

A. The dogma of an infallible Bible.

B. The dogma of the vir-

gin birth of Christ.

C. The dogma that Jesus Christ is the very God.

D. The historical trustworthiness of the miracles of the old and new Testaments."

Dr. S. Parkes Cadman

2. Concerning the resurrection of Christ, "How the grave was robbed of its corpse we may not be sure", Dr. George Butterick. First the Bible never refers to Him as a corpse and then it definitely and gloriously enlightens us of the Power of the Resurrection.

The same official refers to satan as a "A clown in pantomine", in spite of all the Bible proof of the personage and power of satan.

3. "A certain amount of the Gospel material appears to be historically verifiable; a certain amount doubtful; and the remainder palpably legendary", Dr. Dwight Bradley.

4. In spite of all the teachings of Jesus and the Apostles of His authority, deity, and power, "Is not the tendency to deify Jesus more Heathen than Christian?" Bishop McConnell.

4. Verne P. Kaub, the press representative at Cleveland, Ohio, conference

gives the following in his report:

"The chief attention of the "New National Council", like that of its predecessor-parent, the Federal Council, will be given to matters social, economic and political rather than to religion.

It is significant that two of the principal speakers at the first convention session were: Dr. Ralph W. Sockman and Bishop G. Bromley Oxnam; both "liberal of the liberals".

Christ is coming soon as Lord of Lord's and King of King's, are you ready to welcome Him? Are you trying your best to understand and observe all the things He commanded? In this enlightened age, with learning and study so easy, what will your answer be?

CONFERENCE GLEANINGS

Ruth Drake

There are so many brethren and sisters in the various churches of the brotherhood that were not permitted to enjoy the blessings of conference that with God's help we will try to give a few of the outstand-

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ing thoughts from the various sermons.

The weather was ideal and the remark was frequently heard "God is surely smiling on us."

To me conference is just a little for-taste of heaven. Meeting the brethren and sisters that we have learned to know and love through the years gives you just a very small glimpse of the joy it will bring when we meet our Saviour and those who have gone before. We met from east, west, north and south, so will we meet in heaven but with so

much greater rejoicing because the race is run.

We are in the Lord's service each day and we will meet Him some day either prepared or unprepared.

Bro. Earl Waldo Strayer

The past year has been the most important one in our lives. Have we grown in our Christian life?

The church is built on the Rock. Christ is the Head. A body must have a head. If the body is dead Christ will find another because he Will have a Church when he comes.

A branch withers when it is cut off. We must cling fast to the vine.

The Church provides nourishment and fellowship. The closer we are to Christ the easier it is to overcome temptation.

The purpose of the church is:

1. Salvation of souls.
2. Preaching the word.
3. Showing forth Christ's death.
4. Carrying out His ordinances.

It is our duty to support the Church.

We are held responsible for what we should do and do not, also for what we do that we should not. We can-

not live a Christian life without the church. The gates of hell shall not prevail against it.

Bro. DeMuth

Will we have any preparing to do when Jesus comes, or will we be ready and waiting? May we be ready when he comes and not be like the lady who was looking for company, from a distance, that was to arrive by train at a certain time. She was all ready but cleaning her kitchen when her husband left to meet the Train. She thought she had plenty of time to finish her work before he would return with the company. A few minutes after he left, a knock came at the door and upon opening it she found her company. They had made better connections than they thought and had arrived ahead of time. I imagine her dismay. I imagine our dismay if Christ comes when we are not ready.

Are we lovers of self more than lovers of God? What lack I yet? We have chosen teachers who tell us what we want to hear. What do God and the holy angels say when they talk about ME?

If we are waiting for Je-

sus we will become more and more like him.

Bro. Joshua Rice

Blessings according to our preparation.

How much preparation have we made to receive the Holy Ghost? The disciples made ready for the meeting at Jerusalem.

The devil is indeed very near when a Christian attempts to do the whole will of God.

The leper was not cleansed until he obeyed the command of God to the letter.

I get homesick to be in a meeting like the disciples held in Jerusalem. "With one accord."

Bro. Roscoe Reed

Draw nigh to God and he will draw nigh to you.

Bro. Howard Surbey

"The Inverted Man."

Galatians 5:16-26 is a picture of the inverted man.

If a man walked down the street on his hands with his feet in the air people would call him crazy. Many of Christ's teachings are the reverse of these practiced by the world and therefore laughed at by the world.

Christ should be our guide at all times in our life which has been turned up side

down according to carnal nature for Him.

The spiritual man walks by faith the natural man by sight.

Bro. Melvin Roesch

"Why I believe on the Lord Jesus Christ."

Some believe because their parents or grandparents have, yet they have no time for the things of God not even to return thanks at the table.

We need to believe on Christ through our own personal knowledge of Him.

Sin has the same effect as quicksand. Once in sin we can not pull ourselves out, must have Christ's help.

Bro. Replogle.

If you profess to be a Christian and do not Christ's commands you have a heart of unbelief.

Bro J. P. Robbins

We move out into life according to our thinking. We cannot use our feelings but Christ's commands as our guide in life. We cannot live a Christian life and not obey Christ's commands. We cannot set up our own way.

God will never, fail us but we fail him. Christianity is a living principle.

There is no false professor on the narrow way.

The home and the Church are the only two institutions of God on the earth.

Bro. Keggerreis

We make more preparation for our earthly home than for our heavenly. Few there be that shall find the narrow way and enter into Heaven.

Bro. Parker

We must make our wrongs right here on earth.

Bro. Ammon Keller

"The influence of a Christian home."

Sometimes we need to be deprived of things to really appreciate them.

The Christian home is just a little bit of heaven here on earth. The number of Christian homes determine the strength of a nation. If we had enough Christian homes around the earth we would need no defense measures.

Start teaching children twenty years before they are born.

No laws or policemen can do what a Christian home can.

Beware lest we forget the Lord our God.

The price of the house does not make the home. Love and kind words are the things that count. Be sure you do not leave Christ out of YOUR home.

Bro. Donald Ecker

"The Tools of Our Work Shop."

We do not use tooth picks with our hammers in the carpenter trade but nails so the work stands. Many carpenters use cheap tools because they cannot afford the better. In our Christian life we can use the best.

Pride is a cheap tool, replace it with humility. A lie is an evil tool but truth is a good one.

Hatred is breaking down homes and the church, let us replace it with love.

A pile of stones must be bound together with the proper amount of cement to make a good foundation. We are the stones, love is the cement. Love of self does not build.

We have an ever present and an all seeing God who knows all things.

We are brethren let us act like it.

Bro. Harley Flory

"Homeward Bound."

There are at least four

ways to go home from this conference but spiritually speaking there are only two. There is no middle ground on the road to heaven. We are either moving up or going down.

Heaven is a safety deposit box where all our spiritual riches are. We attain heaven by perfect obedience.

We may make a good profession for several hours when we are among Christians on Sunday morning, but how about when we are with the people of the world in our every day life.

Let's get hold of some one else and take them along to heaven.

Bro. Marks

If the love of the world is in our heart the love of God must depart.

There is no crime so small that does not come from evil.

Do we demonstrate the love of Jesus when someone tells us of our mistakes.

The foundation of Christianity is love. The love of God makes us what we should be. If the love of God is within us it will show through on the outside.

Bro. David Ebling

The greatest proof of God's love is the gift of His

son.

A church is dead if the great commission is not part of it. We MUST reach out after the unsaved.

Let's get the fire of the Holy Spirit in us and keep it when we get home.

Bro. Ben Keplinger

"Watchman what of the Night."

The children of Israel mingled with the foreign nations and lost the protection of God. When we mingle with the world WE lose God's protection.

"If a fox go up the wall it will fall". We have mockers today just as well as the children of Israel had in the days of Nehemiah. How strong a wall have we built-ed? The children of Israel were so interested in God's work they did not remove their clothes but worked day and night. What a Church we could build if we were as interested as they.

Do our actions ever provoke God?

Bro. Clayton Weaver

"Our Heritage."

The heritage we have received from those who have gone before counts for much in our lives. What are we passing on to our children

for their heritage? It is the fault of us, as parents, that the Church has lost much of its spirituality. The influence of a Christian home is far reaching.

Persecution makes us appreciate our Church privileges. Easy come. easy go. God and one makes a majority.

Conditions in many homes of the world today, fathers and mothers gone all day and children left alone. How can they be brought up in the nurture and admonition of the Lord?

Our own self is the hardest thing to overcome. None of self and all of Christ.

Bro. Paul Reed

Who is on the Lord's side.

There are too many snow banks in the audience and too many icicles behind the pulpit.

When things are broken we throw them on the junk pile, but God can use us best when our wishes are broken to His.

Are we trying to swim in ankle deep or knee deep water? Let us find the deep of God's mercy.

Bro. Paul Myers

Bro. Myers described how

in the holy land he saw shepherds call out certain sheep and lead them through the streets of the city to the slaughter house. Christ is our shepherd, would we willingly follow Him to death if needs be?

Each one of us is a brick in Gods wall which is cemented together by love.

The more we spend in God's way the more we have. The more we spend on pleasures, the poorer we become.

The minister has a more important job than President Truman.

The sands in the glass of time are running low.

When the alarm goes off in the morning sometime we are not ready to arise. Some will not be ready when time ends. The hour glass was inverted at Christs ascension and the sand has almost run through.

If our name is written in the book of life we need not fear the atomic bomb.

Bro. Vern Hostetler

"Wells without Water."

The ability to produce makes a good well. Many radio preacher's are almost an empty well. Shall we look across the street to find an

empty well? We might be one ourself.

You cannot preach the gospel without preaching doctrine.

Loving obedience keeps us strong.

Faith is a ticket to heaven.

Hypocrisy makes the well run dry quick. We need fear the little things of Satan that creep in.

We need more people who do what the Church asks because they want to and not because they have to.

Nature is busy doing the will of God we should worship Him in loving obedience.

Our dear Bro. Kesler was quoted by Bro. Flory as saying:

"You have been told to do better, why don't you do it."

An illustration of faith.

A group of Church members were having a special prayer meeting to pray for rain. A little girl ready to go with her mother, came out with her umbrella. Her mother told her to take it back. The little girl trustingly replied "Why aren't we going to pray for rain?"

May God give us more faith. Pioneer, Ohio

THE UNPARDONABLE SIN

William Root

What is the unpardonable sin? Many and varied have been the opinions of men in regard to what this sin consists of. There is only one way for us to come to a safe conclusion, as to the meaning of the unpardonable sin, that is recourse to the word of God.

As to what gives rise to the thought that there is one sin which stands out more prominent, more repugnant in the eyes of God, than all other sins is clearly taught by Christ, through the writers of the New Testament.

In Matthew 12:31-32, Jesus was in discussion with the Pharisees. In these two verses he speaks in general terms, to all men saying, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it

shall not be forgiven him, neither in this world, neither in the world to come."

Also Mark given in Mark 3:28-29, the same truth in words of the master, which places emphasis on, not only "all sins", but "all blasphemies" against any other than the Holy Ghost "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies where with soever they shall blasphemes: But he that blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:"

The next or concluding verse, as given by Mark in this account, places a penalty upon those Pharisees for the unpardonable sin, for it says, "Because they said, He hath an unclean spirit." They spoke against the Spirit here, as well as against the Son. To the writer this was blasphemy against the Spirit of God, of which Christ was filled. What then is blasphemy? What is unpardonable sin?

To blaspheme, as we understand the word, according to our language, the English means: To speak of sacred things, in terms of irreverence; to revile or speak

reproachfully of God, or anything sacred. In other words it is to speak evil of; to utter abuse or calumny against, to speak reproachfully of, as of persons and things which, although not sacred, are held in high honor by mankind.

Let us bring examples from accounts given in God's word of blasphemy or blasphemies. Blasphemy is usually accompanied in Bible accounts with cursing. Hence, to speak irreverently or reproachfully, cursing the Holy Spirit, would be the sin against the Holy Ghost, would it not? The writer one time heard a man do that very thing, according to Christ he will never receive forgiveness for it in this world nor the world to come.

Let us follow blasphemy through the Bible. In olden time, to blaspheme God meant death. Levit. 24:10-16. "And the son of Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan): And they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head; and let all the congregation stone him.

And thou shalt speak unto the children of Israel, saying, whosoever curseth his God shall bear his sin.

And he that blasphemeth shall surely be put to death, and all the congregatin shall certainly stone him: as well as the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."

The text just cited clearly shews the penalty for blasphemy against God the Father, to those who lived under the Law.

Now let us notice blasphemy against the Son. The Pharisees blasphemed him because of his miracles, trying to defame His Galilean ministry. Matt. 9:34. "But the Pharisees said, He casteth out devils through the prince of the devils." Also

Matt. 12:24, "But when the Pharisees heard it, they said. This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Yea, he bore the blasphemy of those wicked men, at the time of His trial. Luke 22:63-5." And the men that held Jesus mocked him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee. And many other things blasphemously spake they against Him."

"Jas. 2:6-7, "But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by that which ye are called?" We bring those scriptures to shew how that men blasphemed God, yet not without a penalty, the result which was physical death.

How they also blasphemed Christ while He was here on earth, although men were spiritually dead, yet He bore their reproach.

But He, Christ, plainly gives you and I, all men, to understand that to blaspheme the Holy Spirit means no forgiveness, no eternal

life, but on the other hand it will mean eternal death.

Now note, more specifically on our subject, the sin against the Holy Ghost. God has given His Holy Spirit, at all times, in all ages, to those whom he has given him for a Teacher Neh. 9:20. "Thou gavest also thy good Spirit to instruct them, and withheldst not thy name from their mouth, and gavest water for their thirst."

Luke 12:12, "For the Holy Ghost shall teach you in the same hour what ye ought to say." Jno. 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance. whatever I have said unto you."

Men in Israel's time vexed the Holy Spirit. Isa. 63:10," But they rebelled, and vexed His Holy Spirit: therefore he was turned to be their enemy, and he fought against them."

Ananias lied to the Spirit Acts 5:3," But Peter said, Ananias, why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

Men in Stephen's day still

resisted the Holy Ghost. Acts. 7:51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

We are taught not to grieve the Holy Spirit. Eph. 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Also Paul says to the Thessalonian brethren to, "Quench not the Spirit," 1-Thess. 5:19.

Now the question arises, would it be blasphemy or sin against the Spirit, to vex, to lie, to resist, to grieve and to quench the Holy Spirit? Would they be the unpardonable sin? The writer simply points out the consequences for these sins, certainly all are sins against the Spirit, if not all the unpardonable sin.

First Israel for vexing, separated them from God's favor, they were made God's enemies.

Second, Ananias by lying to the Spirit, paid the penalty of physical death.

Third, Stephen's persecutors, and all others who resist the power of the Holy Ghost, if they persist in resistance must surely come to condemnation.

Fourth since saints are sealed by the Holy Spirit, it would be sin to grieve Him.

Fifth, to quench the Holy Spirit, is lost opportunity, which might be classed as a sin of omission.

We would say that to sin against the Spirit in any of the above forms would be very dangerous, if not unpardonable, might lead to the unpardonable sin.

In conclusion to vex the Holy Spirit, by wilful sin, after we have "received the knowledge of the truth," would be a reproach against the Holy Ghost, would endanger one of committing the unpardonable sin.

Heb. 10:26-29, "For if we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done

despite unto the Spirit of grace?"

From this language of Paul and one other in Heb. 6:4-6, we conclude: wilful sin and apostasy of faith, after once being in holy orders and partaking of the Holy Spirit through obedience to the plan of salvation, then to wilfully cast it aside is reproach or blasphemy against the Holy Ghost and is the unpardonable sin.

Heb. 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

TOURING THE HOLY LAND

Paul R. Myers

On the morning of December 18, 1951, we met at 7 a. m. for our morning worship. We seldom failed to have worship, either morn-

ing or evening and often times both. This morning in London it was my turn to conduct it. I read the tenth chapter of John. I felt this scripture was quite appropriate. Our party of eleven were all church workers and our mission on this tour was to receive a spiritual infilling as we viewed and walked over the Holy Land.

We felt the need of the good shepherd, His guiding hand, His watchful eye and His hovering protection as we met up with many dangers, both seen and unseen. He did so wonderfully care for us through out the entire trip, for which we are grateful and thankful unto Him.

We left London at 10:37 a. m. We flew by British European Airways our destination being Paris. There were forty-five passengers on board. We flew over the English channel at Dieppe. We were scheduled to land at Le Bourget airport, Paris, but upon arriving over Paris the fog was too dense to make a landing. We then flew on to Brussels Belgium. There we found the same condition. We flew back to Paris, could not land so returned to London. Back at

London we were unable to make a landing at the airport we took off from. We had to land at another airport. It is difficult to drive an auto when it is foggy. Planes can readily fly through fog, but are unable to make a safe landing when visibility is too low.

There is a spiritual lesson to be gained from this experience in fog. Poor visibility means not seeing clearly where we are going. To travel under such conditions often proves very dangerous. Those outside of Jesus Christ are in the dark. They have not the light of the Gospel to lead them. They are truly groping in the darkness and fog of Satan. Satan never warns men of the dangers he is directly leading them into. The ultimate end of a plane traveling in too dense a fog is disaster. When it crashes, it means the losing of lives. The ultimate end of those who live in the fog of sin is Hell, losing eternal life and in its stead, suffering everlasting punishment.

Arriving back in London, we had to go through customs again. The airline, because of their inability to land us at our destination

gave us our meal, made arrangements for and paid our transportation by rail to Paris. After having lost a day, we were where we started from in the morning. At 9:15 that evening, we again left London, this time by rail. At Dover, England we left the train and boarded a large ferry to cross the English Channel. A complete train, many automobiles and trucks, bicycles, freight and many passengers comprised the cargo on this ferry. The ferry normally runs between Dover, England and Calais, France. However, after leaving the pier at Dover, we encountered a head storm on the channel. It has a marked reputation for such storms. Because of the storm, the captain changed his course.

Instead of crossing the channel to Calais a distance of twenty-five miles, we had to go to Dunkirk, more than three times as far. As we were crossing the channel, the ship rocked and rolled. When it hit the big waves, it reacted as if something immovable got in its pathway.

Many of the waves broke over topside. It caused some anxious moments.

It required approximately

four hours to reach Dunkirk. The ship was seaworthy and took its cargo safely to the other side. The Church is the ark of safety. It too will take us safely to yonder shore, to the Heaven of Rest. But to reach that shore we must be a passenger, a Christian, a true follower of the meek and lowly lamb.

In speaking of the Church, Jesus says, "The gates of hell shall not prevail against it," Matt. 16:18. The sea of the world engulfs many an individual. To attempt to save yourself means more than many people want to accept. We must accept Christ as our Saviour. We must hold fast to Him, Heb. 10:23, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised." Too, any vessel not well anchored in the harbor, at the time of storms, will be washed away. It will continue to drift farther and farther away and eventually become wrecked or lost. So true is this spiritually. Paul in Eph. 4:14 gives us this admonition; "That we be no more children, tossed to and fro and carried about with every wind of doctrine, by

the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We are to be firmly anchored in the faith of Jesus Christ. Not easily swayed or moved, but well roated and estiblished; then when Satan brings about his storms, we will be able to endure through God's promised help even unto the end.

At Dunkirk we again boarded the train and arrived in Paris at 10:0 o'clock Wednesday morning, December 19th. We flew nearly all the day before and rode the train and ferry all night. We were quite tired. However we were following a close schedule. We had reservations ahead for plane and hotel accomodations so we had to continue our sightseeing even in the face of much needed rest.

After having a hot meal we went sight seeing in a glass topped bus. We visited St. Paul's Cathedral, Victoria Memorial, Seine river House of Parliment, Tomb of Napoleon, Tulleries Gardens, Monument to Voltaire, The Mint, Eiffel Tower, Notre Dame Cathedral, etc. Each of these places could be a subject for a chapter as each are important places.

Paris is the style center of the world. Many so-called modern fashions have their root and beginning at Paris. We were through a number of their modern stores. The French people live much differently than we in America.

They are not ambitious and do not enjoy the luxuries we do. Neither have they the conveniences that we are accustomed to. In Paris the streets are far from clean and sanitary. Many public rest rooms on the street lack enough shelter to provide privacy.

River transportation up and down the Seine river is much the same as in centuries gone by. Their boats are not modern. Paris is noted for her ability to teach arts. Many students go to Paris to finish their education along those lines.

We had a rather thorough sight-seeing tour in Paris. After having a good view of it and hearing our guides describe its various activities and interests we were ready to leave for Rome. The evening before we left, before retiring, Bro. Ebling and myself, for our devotional study read and commented upon Acts 27, which treats on Paul's voyage to

Rome and his shipwreck.

We felt this passage was quite appropriate. We were leaving in the morning for Rome, not by water, but by air.

As recorded in the chapter referred to, Paul endured much on his trip to Rome. It was willed of God that he arrive there safely and he did.

It apparently was the will of God that we make the journey to Rome safely and without incident, as it proved out that way.

To Be Continued.

Box 117,
Green town, Ohio

NEWS ITEMS

CERES, CALIFORNIA

The Lord willing, Bro Henry Besse, of Hartville, Ohio, will hold a revival at the Dunkard Brethren church in Ceres, beginning August 10th. Anyone else who will be able to attend these meetings, we would certainly be glad to have you with us. If you cannot attend these meetings remember them in prayer, that the Lord will be with Bro. Besse and that souls will be saved.

Doris Byfield, cor.

RIDGE, WEST VIRGINIA

Ridge congregation met in council April 5, 1952, with our elder

James Keggerreis, presiding. After hymn no. 147, scripture was read by Bro. Keggerreis. We decided to have a weeks revival meeting beginning August 31st and closing September 6th. Lovefeast on Saturday, evening September 6th. Bro. Keggerreis preached for us on Sunday night and Sunday morning, with good attendance.

Mamie Leatherman, Cor.

LOVEFEAST NOTICES

Aug. 3—Broadway Chapel, Md.
 Aug. 23—Swallow Falls, Md.
 Aug. 30—Midway, Ind.
 Sept. 6—Ridge, West Virginia.
 Sept. 7—Vienna, Virginia.
 Sept. 27—Orion, Ohio.
 Sept. 28—Mt. Dale, Md.
 Oct. 4—Plevna, Ind.
 Oct. 5—Walnut Grove, Md.

OBITUARY

BERTHA ALVERNA LITTLE

Passed away at 8:40 a. m., Sunday morning, April 27, 1952, at the hospital. She was 77 years of age. She was born at Mt. Carroll, Illinois on July 20, 1874; the third child of Henry and Elizabeth Harnish.

She was married to Luther W. Little on October 12, 1892. To this union were born eight children, four of whom are living: Mrs. Ethel Johnson, San Francisco, Calif.; Mrs. Elizabeth Clairborne, Hayward, Calif.; Mrs. Vivian Mason, Baldwin, Calif.; and Mrs. Eleanor Palmer, Colton, Calif. she also leaves ten grand-children and two great grand children.

Sister Little joined the Brethren church early in life. She came into the Dunkard Brethren church on Jan. 17, 1942, during a Lovefeast service. When health permitted she was always at her place in services. Her main aim in life was to always live a little closer to the Lord Jesus.

Funeral services were conducted the following Thursday by elders, Clyde Schultz and William Bashor at the Dunkard Brethren church in Ceres. Interment was in the Masonic cemetery.

Doris Byfield, cor

Harry Edward Wingert, son of John and Margaret (Etter) Wingert, was born July 20, 1869 near Chambersburg, Penna.

Early in life he accepted Christ as his Saviour and guide, and while yet in his youth, was baptized into the Dunkark church where he has remained a loyal and faithful worker, never forgetting the vows he made to his Lord and master.

On February 8, 1894 he was united in marriage to Florence Benedick at her home near Church Hill, Penna. To this union were born five children:

David of Ontario, California;
 Orville of Pasadena, California;
 Mary (Mrs. Clarence Gehr) of Dallas Center, Iowa;
 Evelyn (Mrs. Vincent Faderon) Lucille at home.

He brought his family to Dallas county, Iowa in March 1911 and remained here until 1920 when he moved to Minnesota. In 1924 he and his family returned to Iowa and moved to Dallas Center where he spent the rest of his life.

Brother Wingert has been in fail-

ing health the past five years. After an illness of eleven days he passed peacefully away in the early morning hours of May 28, 1952 at his home, aged 82 years, 10 months and 8 days.

Besides his wife and their five children he leaves 4 grand-children, two great grand-children, one brother, Joe Wingert, of Mercersburg, Pa.; two sisters, Mrs. Grace Zeger, St. Thomas, Pennsylvania; Mrs. Ethel Sweigert, Chambersburg, Pennsylvania and a great number of relatives and friends to mourn his departure.

Brother Wingert was a kind and devoted father very deeply interested in the welfare of his family. His pleasant smile and kind, tolerant and understanding attitude won for him a place of deep respect in the hearts of all who knew him. During his years of failing health he was an excellent patient for those who cared for him, never murmuring nor complaining. He will be greatly missed by his family, the church, and by all in the community.

Funeral services were held May 30 at 2:30 p. m. at the Dunkard Brethren church. Bro Joseph Flora had charge, assisted by Bro. Ray Reed. Service at the house and cemetery were conducted by Bro. Orville Royer. Ethel Beck, cor.

MRS. BETTY WINEGORD

Mrs. Betty Harshbager Winegord, aged eighty one, widow of J. Franklin Winegord died at her home in the Mill Creek community, Saturday morning at eight o'clock, June 1.

She had been in failing health for the past eighteen months but her condition did not become critical until a few days before her death. She was able to attend church services, May eighteenth, when Bro. Dorsey preached and certainly did enjoy the meeting.

Sister Winegord spent the greater part of her life in the Mill Creek community where she was born in 1871.

In 1913 she was united in marriage to Bro. Winegord who preceded her in death April 6, 1945.

Sister Winegords friendly and kind disposition and sterling christian character won for her many friends of all ages.

She was faithful member of the Dunkard Brethren since December 17, 1929. Sister Betty loved her church so much indeed she seldom missed a service and deeply loved to fellowship with those of like precious faith, and yet we know that our loss is her eternal gain.

The burial was in the Mill Creek cemetery beside her husband.

Many friends attended the funeral to pay their last sad tribute.

T. I. Bowman

FOXES' BOOK OF CHRISTIAN MARTYRS

Chapter XI Continued

The Pope's Legate
Appoints Simon of
Montfort, General

The legate now called the bishops, nobles, and captains together and told them that, while it was proper for a le-

gate to accompany the army, as the pope's representative the actual leadership should be in the hands of a brave and experienced general, who knew the art of war and could lead his soldiers to victory. Accordingly, Simon of Montfort, a noble of high rank, and a very wicked and cruel man, was chosen general of the pope's army. He began by ordering a part of his force to remain as a guard in the captured city of Carcasson, while the rest marched eastward to take another city, Montpellier. But not succeeding in taking that place, on account of the desperate resistance of the Albigenses, who knew that no mercy was to be expected from the savage count Simon, he grew impatient and wrote to every prince in Europe to send him help, and said that unless more men were given him he would be unable to make headway against the Albigeneses.

Simon soon received some reinforcements, with which he attacked the castle of Beron, and making himself master of it, ordered the eyes put out, and the nose cut off, of every man in the place, one soldier alone ex-

cepted, who was blinded of one eye only, so that he might lead the rest outside the walls, where they were left to wander where they would, and many of them perished. Simon then undertook the siege of the castle of Menerbe, which, on account of the want of water, was obliged to yield to him. The governor was put in prison, where he died; and his wife, sister, daughter, and more than one hundred other persons, were burned alive. Many other castles surrendered to this monster, and the garrisons were butchered in ways equally barbarous.

Raymond, Count

Of Toulouse

The pope's legate having excommunicated the count of Toulouse for having helped the Waldenses, thus caused him to become his bitter enemy. Excommunication was a terrible weapon in those days, when used by a church which ruled civil as well as religious life. In an instant the church could deprive any man, against whom its awful curse was pronounced, of the means of worship, of marriage of baptism; in fact, of every reli-

gious rite and privilege during life, and even of Christian burial after death.

To impress the count with the gravity of his offence, and to acquaint him with the feelings of the clergy, the bishop of Toulouse, in obedience to the legate's orders, with all the priests of the cathedral church, marched out of the city in solemn procession, bare-footed and bareheaded, taking with them the cross, banner, and host. They went in that manner to the legate's army, where they were received with great respect as persecuted saints. The legate next attempted, by a stratagem, to get the count of Toulouse in his power, but failing in this he waited until joined by the army of Count Simon of Montfort, and then laid siege to Toulouse.

Bravery Of The Albigenses In The City Of Toulouse

In spite of the strong force arrayed against him, and the ferocious cruelty of its leaders, the Count of Toulouse tried to break the siege by fierce attacks from the gates. In the first attempt he met with a severe repulse; but in the second he

took Simon's son prisoner, and in the third, unhorsed Simon himself. At last, after several furious assaults by the besiegers and some successful sallies of the Albigenses, the Count of Toulouse compelled his enemies to raise the siege. In their retreat, they did much mischief to the countries through which they passed, and put many defenseless Albigenses to death.

The count of Toulouse now did all he could to get help from the king of Arragon. This neighboring ruler was easily persuaded to form a league with the principal Albigenses, and to put himself at the head of their united forces, consisting of his own people, and of the troops of the counts of Toulouse, Foix, and Comminges. The army of Rome was greatly alarmed at this reinforcement of its enemies. Simon sent to all parts of Europe to get more soldiers, and the pope's legate began hostilities by entering the territory of the Count of Foix, and committing the most cruel outrages.

As soon as the army of Albigenses was ready, the king of Arragon began by laying siege to Murat, a strongly fortified town near Tou-

louse. The pitiless Simon, by forced marches, came up with them in the evening, while the king of Arragon, who kept very little discipline in his army, was at supper. Waiting, undiscovered, until night had fallen and the feasting king was making merry with his officers, Simon threw his whole force upon the surprised and terror-stricken, the Albigenses made scarcely any defence. The king of Arragon was killed and his army routed. This victory made the commanders of the papal army declare that they would soon wipe out the whole race of Albigenses, and Simon sent an insolent message to the counts of Toulouse, Foix, and Comminges, to deliver up to him all their castles and fortresses; but instead of answering this haughty demand, the counts shut themselves up in their castles and put them in readiness for defense.

Surrender Of The City Of Toulouse

Not caring to attack the counts at this time, Simon marched toward the city of Toulouse. The count of Toulouse had gone to Montalban, and sent word to the citizens

to make the best terms they could with the papal army, as he was sure they could not resist a siege; but he asked them to preserve their hearts for him, though they surrendered their town to another.

The citizens of Toulouse, upon receiving this advice, sent messengers to Simon, with offers of immediate surrender, provided the city itself, and the persons and property of its inhabitants, should not be injured. These conditions were agreed to, and Simon, in order to keep himself in favor at court, wrote a letter to Prince Louis, the son of Philip, king of France telling him that the city of Toulouse had offered to surrender to him; but Simon, preferred that the prince should have the honor of receiving the keys, begging that he would come to the camp for that purpose. The prince, pleased with the consideration shown him, went directly to the army, and the city of Toulouse was surrendered to him in due form.

The pope's legate, however, was far from being satisfied with the merciful terms granted the people, and insisted, that though the

prince might become the ruler of the place, the plunder belonged to the "holy pilgrims" (for so the papal soldiers employed in these expeditions were called), and that the town, as a nest of heretics, ought to be destroyed. The prince in vain begged to uphold the conditions granted at the surrender; but the legate stood firm, and earl Simon and the prince, unwilling to quarrel with him, gave up the point. Then the legate immediately set his "holy pilgrims" to work, and they soon dismantled the city, robbed the inhabitants of everything they possessed and killed a great many.

KIND WORDS FOR OTHERS

The mark of a beautiful life is unfailing tenderness towards others. Truly cultured persons sense faults of others perhaps more keenly than ordinary people. But these persons view these blemishes with a heartache rather than fault finding. They never put to gossip to tell something interesting.

Kind words for others always left, encourage and sweeten the passing days

when anyone is fond of gossip, one of two things is true. If they are educated then the mind is empty. If there is an empty mind, then there are no great thoughts in which to revel, then gossip takes the stage.

Nothing is more disgusting or nauseating to people of real worth than gossip.

Such talk is depressing, disturbing, disgusting, humiliating and shows the coarsest, cheapest sort of thinking and living. It warps the mind and the heart is poisoned.

The habit of always saying nice things about any person under discussion is refreshing and indicate a gracious and considerate heart nothing is more Christ-like then kind words about everybody. If we have no kind words lets have no words at all.

By Ruth Wilson

TEMPER

When I have lost my temper,
I have lost my reason to,
I'm never proud of anything,
Which angrily I do.

When I have talked in anger,
And my cheeks were flaming red,
I have always uttered something,
Which I wish I hadn't said.

In anger I have never done a kind
deed or wise,
But many things for which I
felt,
I should apologize.

In looking back across my life,
And all I've lost or made.

I can't recall a single time
When fury ever paid.

So I struggle to be patient,
For I've reached a wiser age.
I do not want to do a thing
Or speak a word in rage.

I have learned by sad experience
That when my temper flies
I never do a worthy thing,
A decent deed or wise.
Mrs. G. A. Eby, Wausion, Ohio

LAWS OF LOVE

"Let your speech be alway with
grace, seasoned with salt, that ye
may know how ye ought to answer
every man."

Col 4:6

No one would ever love his neigh-
bor as himself, if he listened to all
the "buts" that could be said.

You only get rid of your enemies
by making them your friends; and
you can only do that by loving
your enemies, that is one of the
great "laws of life."

A man that hath friends must
show himself friendly: and there
is a friend that sticketh closer
than a brother.

Prov. 18:24

SENTENCE SERMONS

People with no high aim
are nearly as dangerous as
people with low aim.

Life never gets to its real
meaning until one senses the
joy of interpreting life to
others; until he makes life
easier and places life-long in-
spirations in the lives of
others. This is a mighty
awakening force in one's life
and nothing more surely
brings life to an unfolding
than a thoughtfulness for
one's fellow strugglers.

If your eyes is on the eter-
nal your opinions and action
will have a beauty which no
learning can rival.

There are two elements
that go into the composition
of friendship, one is truth,
the other is tenderness.

Could we see when and
where we are to meet again,
we would be more tender
when we bid our friends
goodbye.

No man can ever rise
above that at which he aims.

Where truth and right are
concerned we must be firm
as God.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

IN THE MASTER'S SERVICE

"That ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service," Rom. 12:1. We have our Lord and Savior as a perfect example of this text. Is it a great sacrifice for us to follow our Lord in observing this text! We often hear someone say, "Must I do this?" No, but it is a great privilege that we are able to so please our Heavenly Father. Also, if we remain faithful in our efforts, unto the end, we will be greatly rewarded. It is only reasonable that we should try to please Almighty God in whatever way it may be possible.

As we realize the uselessness and uncertainty of the things of this world, we should long for something

steadfast and sure. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him," Heb. 2:3. Countless numbers of humanity have taken up the things of the world, because they are easy for the moment, yes just like my neighbor does. We are not men and women enough to stand upon our own convictions. Paul said, "I know whom I have believed," 2 Tim. 1:12. Do we know or have the divers teachings and interpretations led us to wonder, is this or that really God's word?

"Being then made free from sin, ye became the servants of righteousness," Rom. 6:18. Do we realize what a wonderful privilege it is to be free from sin? Why not serve God whole-

heartedly? There is no honor, position, salary or joy in this life, which can compare to the blessing of righteousness.

Any reservations for our carnal nature or unwillingness to follow all His commandments only separate us from God. Jesus spared nothing for our salvation and eternal happiness, we will do the same for ourselves and also for the souls of others. Earthly pleasures vainly call me, I would be like Jesus.

"Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. 6:22. The service of Jesus true pleasure affords. We have joy unspeakable that the world knows not of. So that we may learn more of Him and more fully worship and serve Him.

It is not only great to serve God when all seems to go brightly and without opposition; but it is a blessed privilege to serve Him in the face of opposition, persecution and suffering. Our consecration should be like that of the Apostle Paul, who said to those who wanted him to avoid suffering, "I

am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," Acts 21:13. Must I do this for Thee, no—may I do this for Thee?

Each of us has one or more talents for the Master's service. He knows what they are and, through the guidance of the Holy Spirit, we usually know what they are. We will not be given more until we willingly use what we have already. If each member of the church used his or her talents, for God's service even in a very moderate way we would have no need to seek or beg for: ministers to preach the Word, deacons to look after the business affairs of the church, Sunday-school teachers to teach the classes, listeners to fill the benches, means of conveyance for those who do not have their own, workers for the many duties needed to properly conduct services or any of the necessary finances connected with operating a church.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in

your hearts to the Lord, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. 3:16-17.

SHAME

Thornton Mellott

We find shame mentioned many times in God's Word. Paul tells us in 1 Cor. 6:5, "I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" We transgress God's holy word in many ways. One is by going to law one with another as we see, V.7, "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" V.8, "Nay, ye do wrong, and defraud, and that your brethren." It is any wonder that Paul wrote 1 Cor. 6.

On down through the chapter he tells us that the unrighteous cannot enter the Kingdom of God. Let us not be deceived. "Know ye not that the un-

righteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind," V. 9. "Not thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you," v.10.

May not many of us, who call ourselves christians, be guilty of some of these things? I say again, it is a shame that many so-called christians are indulging in many of these things just mentioned.

Are we as a christian nation guilty of some of the sins that cause shame? Some so-called christians, men and women, go about almost naked and seem to see no shame. Let us go back to the garden of Eden, when Adam and Eve sinned by taking of the forbidden fruit. The serpent told them they would know good from evil and they would become wise. They chose to obey the serpent rather than God, so they ate of the fruit and saw their nakedness, and being ashamed, they sewed fig leaves together to cover their nakedness.

BIBIE MONITOR

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

In Matt. 22, read all of it, it tells of one whom Jesus loved, who denied his Lord and master. Christ had told him, this night before the cock crow he would deny Him three times. While Christ was on trial, Peter was there, and was asked three different times whether he was one of His (Christ's) disciples. He denied it and the third time he was asked, he looked up and saw Jesus looking at him, then he remembered that Christ had told him, he would deny Him three before the cock crew. We are

told that Peter went out and wept bitterly. Why! Because he was ashamed that he had denied His Lord and Master. Every time we disbelieve God's Word we are denying Him.

We have the account of Simon Peter while fishing, in John 21. They toiled all night and caught nothing. When the morning was come Jesus stood on the shore, and they knew not that it was Jesus. V.7, "Therefore that disciple whom Jesus loved saith unto Peter, it is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him, (for he was naked) and did cast himself into the sea." Don't you think Peter was ashamed? How much more we as men and women should be ashamed. We are required to come out from the world, and be a peculiar people, a plain people; we are told to adorn our bodies in modest apparel. A partly dressed person in public, is nothing but a shame and admonition in God's sight.

In 1 Cor. 11 we find these thoughts; Brethren when you come together into one place to eat the Lord's supper, tarry one for the other.

For in eating, you corinthians take before others his own supper; one is hungry and another is drunken, (one has none and another has too much). What? have ye not houses to eat and to drink in; or despise ye the church of God, and shame them that have not? What shall I say unto you? Shall I praise you in this? I praise you not. It seems as though many of the corinthians had a supper of their own, prior to the Lord's supper. Paul says this is not eating the Lord's supper. In eating the Lord's supper they were to tarry one for the other. To Paul this was a shame.

Psa. 25:3, gives us the just cause of shame, "Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause." We are told he that transgresseth and abideth not in the Doctrine is none of His, Mark and Luke point out wherein shame is unreasonable, Mark 8:38, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father and the holy angels." Let us take notice how this verse reads, he that is ashamed of me (Christ) and my words (Christ's words). To be ashamed of Christ and His words; is not what the new Testament teaches. Can you name any church that are living up to all of the new Testament Doctrine? Can you name any that are not living up to the New Testament Doctrine?

It is a shame how some churches try to change God's Word to get others to follow them. Are there not many so-called christians who want to follow the styles and fashions of the world? This "modest apparel" does not appeal to them in this age in which we are living. Are there not many thousands that are ashamed of the Word of God. God never promised to change His word to suit the age. He tells us His words are forever settled in heaven. He is an unchangeable God. He is the same today and forever. The Psalmist said, let them be ashamed that transgress without a cause.

A few questions: Do we have a just cause for not wearing modest apparel?

Do we have a just cause for not living up to the New

Testament doctrine?

Do we have a just cause for not wearing our prayer veil large enough to cover our hair?

Do we have a just cause for not keeping the church pure and clean?

We are told in God's Word, that which the world runs after is an abomination, Luke 16:15. Is not the world running after television, radio and various kinds of worldly amusement? Jer. 6:15, "Were they amused when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall at the time that I visit them they shall be cast down, sayeth the Lord," Were we ashamed when we committed abomination?

Let us all so live that we may not be ashamed to meet Him when He comes. That we may not be as the ones mentioned in Rev. 6:15, "The King of the earth, and the great men and the rich men, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and

rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come; and who shall be able to stand?"

It will be those that Jesus loved, and washed from sins, in His own blood. Rev. 7:13, "One of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they? And I said unto Him, Sir,, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." As I said before, let us so live that we may not be ashamed when our Lord and Saviour comes, for He may come in an hour we think not. Let us not be asleep as the five foolish virgins, but be sober, that we may not be ashamed of His coming.

HOPE

William N. Kinsley

Titus 2:13, "Looking for that blessed hope; and the glorious appearing of the great God, our Saviour Jesus Christ." Hope is a trust-

ing or waiting on the Holy fuge lay hold upon the hope and divine promises of the set before us: which hope Lord. Rom. 8:24, "For we we have as an anchor of the are saved by hope: For what soul, both sure and stedfast." a man seeth why doth he yet II Thess. 2:16-17, "Now our hope for? But if we hope Lord Jesus Christ himself, for that we see not, then, do and God, even our Father, we with patience wait for which hath loved us, and it." Hope is an anchor to hath given us everlasting faith! Rom. 4:18, who consolation and good hope against hope believed in through grace, comfort hope, that he might become your hearts, and establish the father of many nations." you in every good word and (referring to Abraham). work." We are living in a

Rom. 5:5, 12, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." While all the Apostles had to endure trails, and labors to perform while here on earth. A charge to keep I have. My calling to fulfill, Oh, may it all my powers engage, do my master's will.

How, and by what authority do some men claim infallibility or perfection of themselves?

1. John 1:8-10, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." Heb. 5:19, in the evil day and having "We who have fled for re-done all to stand. Stand

therefore, having your loins girt about with truth, and having on the breastplate of righteousness: And your feet shod with the preparation of the gospel of peace; above all taking the shield of faith,

wherewith ye shall be able to quench (suppress) all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching there unto with all perseverance, and supplication for all saints."

1. John 3:2-3, "We know that, when he (Jesus comes) shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Some become so selfrighteous that they have no need or use for hope. 1. Peter 1:7-8, "that tried of your faith, being much more precious than gold, . . . might be found unto praise and honour and glory at the appearing of Jesus Christ.

Whom having not seen ye love, in whom, through now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Hope

that is seen is not hope: For what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. For we are saved by hope.

Rom. 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren. And this is the word which by the gospel is preached unto you.

Acts 24:14-15, "Believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust."

1 Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. V. 7.

So that ye came behind in no gift, waiting for the coming of our Lord Jesus Christ." Prov. 11:7, "The hope of unjust men perish-

eth." The word hope meaning: Desire accompanied by expectation. An anticipation. Reliance; Dependence and Trust. past, and brings them to present view. Things of thousands' years ago, and brings distant prospect home. Hartville, Ohio.

Rev. 7:13-14, "What are these which are arrayed in white robes? And whence came they? And he said, these are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb." Rev. 14:4, 14, "These are they which follow the Lamb whithersoever the goeth. These were redeemed from among men," He that overcometh the same shall be clothed in white raiment. And I will not blot out his name out of the book of life, I will confess his name before my Father, and before his Holy Angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev. 19:7-9, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife The Elect hath made herself ready. Write blessed are they which are called unto the marriage supper of the Lamb."

Hope, sets things in time

HUMILITY

"Humility is perpetual quietness of heart. It is never to be fretted or vexed, irritable or sore. To wonder at nothing that is done to one, to feel nothing done against us. It is to be at rest when nobody praises us, and when we are blamed and despised. It is to have a blessed home within oneself, where we can go in, and shut the door, kneel to the father in secret and be at peace as in a deep sea of calmness when all around about is trouble."

Humility and meekness are almost inseparable. Meekness is the power to endure, uncomplainingly, what we ought not to have to endure. Humility is that undergirded sense of God's power in keeping and guiding our lives. It is sense of our limitations, of our littleness as compared with His greatness. With whatever power we may have, to sense that it is all embedded in His power.

Humility is the opposite of

self-assertion and self-importance. It will take a lowly place, do one's best, rejoice at other's advancement and encourage everybody to do their best.

One who lives a great life, who has builded great truth and great experiences into his life, one who is under the spell and undergirding power of God will most surely sense all these, but will reverently acknowledge it all from the Father.

Sel. By Ruth Wilson

TOURING THE HOLY LAND

Paul R. Myers

Thursday morning, Dec. 20, 1951, at 7:30 a. m., we met in the dining room of the Hotel Palais D'Orsay, which was our headquarters while in Paris.

There we again had our morning worship followed by breakfast. At 8:30 we left by bus for the Orly airport and at 10:15 A. M. we boarded our TWA plane, enroute for Rome.

This was a beautiful four motored plane, like the one in which we flew over the Atlantic. It was modern in every detail and as air-

worthy as can be made. We flew at 19,200 feet altitude to over-ride rough weather ahead of us. We were scheduled to stop at Geneva, Switzerland and Milan, Italy weather permitting.

For a short while before we reached the 19,200 foot altitude, the view from the plane window was perfect. To watch a city and the country-side, slowly but surely disappear from view; and at the same time, reach the clouds of heaven and to see their changing shapes, sizes and colors, is beyond human description.

This flight took us over the Alps mountains. They are high and are covered with snow and ice. Here again, as we viewed the work of the artistic hand of God, as He used the elements of nature to paint an endless and never fading scene, one can not describe to the reader its beauty and wonders. This snow and ice never melts. Miles and miles of these ice and snow covered mountains passed under us like a great magic carpet. Each scene was different from the other. To have had to make a forced landing without a doubt would have meant that God and God

only would ever know where our bodies might be found.

As we crossed over such magnificence, we were served a very delicious hot meal. This was an experience long to be remembered: eating in comfort, good food, in the sky high over the Alps, travelling at three hundred or more miles per hour.

In the course of this flight we passed over the peaks of Matterhorn and Mt. Rosa. They are both in Switzerland. Matterhorn is 14,780 feet high and Mt. Rosa is 15,217 feet high.

We were informed that due to unfavorable weather conditions we would not make a landing at Geneva, but would at Milan. Milan is a great railroad and industrial center. Here they manufacture considerable artistic pottery and fancy laces.

After taking to the air again from Milan, we flew over many more mountains. From Milan to Rome, we flew at 13,500 feet altitude.

At this height, we had a good view of the countryside. Many small villages dot the mountainsides. They are joined by a lacework of roads, which from the air resembles heavy strings or ropes, curled about. We

crossed the Ligurian sea, on the coast of Italy. Its blue waters made a sharp contrast to the mountainous area we had just passed over.

We had a fair view of the leaning tower of Pisa as we passed over that city.

One could not help but enjoy this particular part of our flight. Being so far from home, travelling so swiftly and looking ahead to viewing Palestine, seemed to us more like a dream than a reality.

We landed at the Rome airport at 3:05 P. M. We were taken to the Hotel Mediteranneo. This was a fine hotel, yet lacked many of the conveniences found in our commoner hotels in the states.

One outstanding thing was quite noticable as we left the airport at Rome. They are short of petroleum products. Many buses burn charcoal and pull behind them a trailer containing the charcoal.

After having an opportunity to rest and clean up a bit, our guide made arrangements, and we were taken out to the Colosseum by hacks. These are horse drawn vehicles that travel very slowly. They are

equipped with meters to determine the fare, like our American taxicabs.

At the Colosseum, we were greatly impressed. Here is where many, many Christians gave their life for their faith. We had only enough of a visit here this evening to give us a general idea of the size and shape of the immense structure. We held our evening devotions in the Colosseum and returned to our hotel.

The next day we revisited it and gained much information and many impressions regarding it. The Emperor Augustus conceived the idea to build a large amphitheatre in Rome. His plans were not carried out until about a century later when Vespasian, the conqueror of Jerusalem, began its erection in 72 A. D.

Josephus Flavius, an eye witness of the Jewish war and of the destruction of Jerusalem states that in the siege of the Holy City, 1,100,000 Jews perished and that that Vespasian made 97,000 others prisoners. According to tradition, 12,000 of these captives were employed as slaves in the building of the Colosseum.

The Colosseum was used to hold games similar to the Olympic games. Also, many naval gladiatorial games or combats were held here. Later it was used in the massacring of thousands of early Christians.

One important theory recently advanced is interesting to note; a man by the name of Gaudentius was the architect of the Colosseum and later, becoming a Christian, was massacred within its walls.

The building covers an area of six English acres. The external circumference is 1,900 feet. The original height was 200 feet. It had eighty entrances.

When Nero burned Rome, he placed the blame on the Christians. To prove his contempt to place this responsibility on them, he had them massacred by the thousands. Many were thrown to the lions in the arena of the Colosseum and there they gave their life. Others sought refuge by fleeing from Rome via the Appian Way.

This brutality was a part of the cost of your and my religious freedom. To stand in awe and look upon the place where lives were given and taken for the Gospel's sake caused our group to

sing that beautiful hymn, "Faith of our Fathers." May each reader of these lines live true to that faith.

Our hearts melted and tears flowed freely to think what it cost God and Christ to provide the plan of salvation and what it cost in the way of human lives and suffering to bring the plan of salvation down to us unto this present day. May we never shun to declare by our lives, deeds and conduct, the Gospel of Jesus Christ.

Returning to our hotel, I placed an overseas call to my wife. It required two hours to complete. We could hear one another very distinctly. Each was glad to learn of the welfare of the other.

The call so far distant, over land and water reminded me of the first telegram sent after the laying of the first transocean cable, which, I am glad was scripture and is found in Numbers 23:23. "What hath God wrought."

We had our devotions and retired for the night

To Be Continued
Box 117, Greentown, Ohio

Why callest thou me good? there is none good but one, that is God.

NEWS ITEMS

ASTORIA, ILLINOIS

We, the South Fulton Dunkard Brethren congregation have decided to hold our fall Lovefeast September 20 and 21. Afternoon services at 2 p. m. central standard time the 20th, and evening services beginning at 7:30. All day meeting on Sunday.

We invite all to come and be with us in this service of the Lord, and ask an interest in your prayers that all may be done in His favor.

Sister Martha I. Harman, Cor.

TANEYTOWN, MD.

Walnut Grove Dunkard Brethren, are planning on starting a series of meetings, the Lord willing, on the evening of September 11th continuing till September 21st inclusive. Bro. Paul R. Myers of Greentown, Ohio, will be the evangelist, we invite all that can to come and help us along, as we are few in number.

M. Ella Ecker, Cor.

ENGLEWOOD, OHIO

The Englewood Dunkard Brethren church met in council June 28, 1952, at 8 p. m.

Opening devotions were conducted by Bro. Vern Hostetler, who read 1 Cor. 3:1-23. He admonished that we come to the House of Worship, to worship God. Feeding upon the word of God. Our work must be

tried, let us build something that is worth while. Then led us in prayer.

Our Elder, Bro. Lawrence Krieder then took charge of the services.

At this meeting we had with us Elder Howard Surbey of North Canton, Ohio and Elder Vern Hostetler of Montpelier, Ohio; to assist us in the election of a minister. After reading the qualifications of a minister and commenting on the same, fervent prayers were offered.

The vote of the church was taken, and the result was a selection of two ministers. Bro. Paul Blocher of Dayton 5, Ohio and Bro. Harold Frantz of Troy, Ohio, R. 3.

They were then installed into the ministry by the laying on of hands and prayer, by our Elder and the installation committee.

The Lord willing Bro. Ammon Keller of Lebanon, Pa. will be with us to assist us in a two weeks series of meetings beginning, August 17. Our Harvest meeting will be August 24. An all day meeting. All who can, come worship with us during these meetings. May God add His blessings.

Sister Sylvia Parker, Cor.

Arcanum, O. R. 3

LITITZ, PA.

We the Northern Lancaster county, Dunkard Brethren are planning to have our series of meetings, at Lititz, two first weeks in September. They start Aug. 31, with Elder Melvin Roesch of Wauseon, Ohio, as our evangelist. We extend a hearty invitation to all who can to attend our meetings.

Susanna B. Johns, Cor.

PLEVNA, INDIANA

Our joint harvest meeting with the Midway congregation is to be held at Plevna on September 14th. Services in the forenoon and afternoon, with a basket dinner. A hearty invitation is extended for anyone to attend these services.

Ruthanna Kintner, Cor.

DALLA CENTER, IA.

We are looking forward to having Bro. David Ebling with us, in a two weeks' meeting starting September 2nd. Our loveseat will be at the close on September 13-14. Pray that souls may be saved and the church edified.

Ethel Beck, Cor.

FOX'S CHRISTIAN MARTYRS

Chapter XI Continued

Dispute Between The Legate And The Prince

Now the legate found that among the Albigenses were many who had held salaried offices under the government. As these places would fall to the prince, the legate determined to deprive him of them. To this end he gave absolution to the Albigenses, which, though they had not in the least changed their religious opinions, he called recounseling them to church. The prince, not knowing of this stratagem, was about to

appoint his officers to these places as a reward for their services; when, to his great astonishment, the legate informed him that he had no power to dispose of them. The prince asked an explanation of his meaning. "My meaning," replied the legate, "is, that the people have received absolution and forgiveness, and being reconciled to the church, all places held by them are under the control of the church alone."

The prince, much offended at this, and highly displeased at the meanness of the trick nevertheless thought it better to hide his anger. But he determined forthwith to abandon the legate, and so took all the troops under his command, and marched to attack some other fortresses. But he found, wherever he went, that the legate had played the same trick, and plainly perceived, if he continued his military operations, that when unsuccessful, he would bear all the blame, and when successful, the legate would take all the profit; so he left the army in disgust, and returned home.

Retreat Of Count Simon

Simon of Montfort, with his own army, now under-

took the siege of the castle of Foix, which stood some miles south of Toulouse. He lay before the place for ten days, during which time he frequently assaulted it, but was as often driven back. Hearing that an army from Arragon, Spain, had crossed the mountains and was in full march against him, he raised the siege, and went to meet them. The count of Foix immediately sallied out and attacked his rear, and with the help of the army of Arragon in front, gave Simon a total defeat which compelled him to shut himself up in the city of Carcasson.

Soon afterward, the pope's legate called a council at Montpellier, for renewing the war against the Albigenses, and for showing proper honor to count Simon. The count was able to present upon this occasion; for the Albigenses, not taking advantage of their victory, had neglected to watch Carcasson, and had let Simon escape to Montpellier.

When opening the council, the legate, in the pope's name, paid many compliments to Simon, and declared that he should be prince of all the countries that might in future be taken

from the Albigenses. He also, by order of the pope, called him "the active and dexterous soldier of Christ, and the invincible defender of the faith." But just as the count was about to return thanks for these great honors and fine speeches, a messenger brought word that the people, having heard count Simon was in the council, had taken up arms, and were coming to kill him as a common disturber of peace. The news threw the whole council into great confusion; and count Simon, though he had been so recently entitled an invincible defender of the faith, leaped from a window, and stole away from the city.

A Church Council Is Held

The many disputes arising between the leaders appointed by the church, and the people, caused the pope to call a council. It had long been the custom, whenever there were any questions to be settled of great importance to the church, to call together the archbishops, bishops, and priests to hold a council at the palace of the pope.

The popes had for many years lived in a certain splendid building at Rome,

called the palace of the Lateran, after Plantius Lateranus, a rich citizen of Rome who had once owned the land upon which the building stood. The council now called by pope Innocent III. was the fourth that had been held in this palace, and was in some respects the most important of any that had ever met there. Seventy-one archbishops, 412 bishops, 800 abbots, besides ambassadors from all the Christian kings and emperors of the world, were present. A profession, or plain statement of the principles of the Roman Catholic faith, was presented by the pope, and accepted by all the assembled councilors. In this profession of faith the word transubstantiation is said to have been first used by Roman prelates in connection with that miraculous change into actual flesh and blood which they believed themselves empowered to effect in the bread and wine of the eucharist.

At this council, also, bitter condemnation was pronounced against all persons who might persist in holding a contrary belief to this, which was solemnly established as the only true faith. Such offenders were,

henceforth, to be shown no mercy; they were to be treated as heretics, and after trial by the church were to be delivered over to the civil authorities for punishment. Not only heretics themselves, but all who aided heretics in any way were to be excommunicated and upon all kings, emperors, or rulers who did not put forth their utmost endeavors to drive heresy from their dominions the same penalty was pronounced.

THE LORD'S SUPPER

And The Communion

The Lord's Supper (kuria-kon deipnon) is a sacred meal instituted by our Lord in connection with the Communion, and was eaten by the Savior and his disciples in the same night in which he was betrayed. See Matt. 26:20; Mark 14:17-18; Luke 22:20; John 13: 1-20; Jude 5:12; 1 Cor. 11:23-34. The foregoing Scriptures establish the following fact:

1. The Lord's Supper has Christ for its author.
2. It was a full meal.
3. It was eaten in the evening.
4. It was eaten before the

communion.

5. In connection with its preparation, Matthew and Mark use the term passover, whilst Luke employs both passover and supper in his narrative of the institution, Luke 22:15-20. John calls it supper, Paul calls it Lord's Supper, and Jude terms it feast of charity.

Closely related to the preceding are the following facts:

1. The institution of the bread and wine is nowhere in the Scripture called the Lord's Supper.

2. The bread and wine were taken "after supper," Luke 22:20, and hence form no part of the supper, but in order, nature, and design are distinct from it.

3. The bread and wine, or Communion, is a commemorative institution, points back to the cross; whereas the Lord's Supper is typical of an event in the coming kingdom, the "marriage supper of the Lamb," Luke 22:16; Rev. 19:9.

4. There were three institutions observed by Christ and his disciples in the same night in which he was betrayed, and they were observed in the following order

1. Feet-washing.
2. The

Lord's Supper. 3. The Communion. Now, whilst some reject the first and second and practice the third; others keep the first and third and omit the second; we keep the first, second and third, "the ordinances" as delivered to us by Christ and the apostles, 1 Cor. 11:2.

But while many confound the Lord's supper with Communion, others confound it with the Jewish passover, alleging that Christ ate the last Supper the Lord's Supper with the with his disciples as the fulfillment of the Jewish passover, forgetting that the passover was a commemorative institution, and as such needs no fulfillment, and ceases only with the law that enjoins and the nation that celebrates it. Besides, the passover (lamb) was separated on the 10th day of Nisan, and in the end of the 14th day was to be slain at the "going down of the sun," Ex. 12:3-6; Deut. 16:6. On the other hand Christ instituted His supper in the beginning of the 14th day of Nisan on the "preparation" of the passover, John 19:4, and Christ, the true Paschal Lamb, expired upon the cross in the end of

the 14th day, at the hour the passover Lamb was to be slain, nearly twenty-four hours after he instituted the Supper. In support of this, we cite the thoughtful reader to John 18:28 and 19:14, where it will be seen that the day of crucifixion was "the preparation of the passover," and that the Jews had not yet eaten the passover. Hence, the time to eat the passover according to the law, and according to which it must be kept, if kept at all, was the night following the crucifixion of Christ—the day after the institution of the Supper.

In addition to this, the passover was a "family" institution, Ex. 12:3; not to be sodden in water, but roast in fire v. 9, and was to be "eaten in haste, with loins girded, shoes on the feet, and staff in hand;" whereas the Lord's Supper was instituted under a new covenant by a new law-giver, as a church ordinance, observed by a religious society in connection with feet-washing and the Communion, which formed no part of the Jewish passover.

The disciples, with the Savior, reclined at the table, and so far from eating in

haste for they conversed at length. The passover pointed back to the deliverance of the first-born in Egypt; the marriage supper of the Lamb, to be fulfilled in the kingdom of God. "And he said unto them, with desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God," Luke 22:15-16. Here our Lord declares that he will eat of this passover (verse 20, supper) again, and until he eats of it the second time it remains unfulfilled. It follows, until it be fulfilled, its observance must be maintained by the people of God who would be seated at the heavenly banquet.

Take away the Supper, and you take away the only typical observance that Christ has left in his kingdom; and you take away the "feast of charity" of the apostolic age, where the poor feast in perfect equality with the rich upon the bounties of heaven the pledge of their future recognition and common inheritance in the upper kingdom.

As an evidence that the churches, planted by the

apostles, observed the Lord's Supper as a full meal, and ate it in connection with the communion, we have only to refer to 1 Cor. 11:20-25. Paul does not reprove the Corinthian church for keeping the ordinance, but for the manner in which the church observed it. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper." And He tells them why, "For in eating every one taketh before another his own supper: and one is hungry and another is drunken." There is not the least intimation that Paul designed to set aside the Supper in this chapter, nor elsewhere: 1. Because he would not have had the authority. 2. Because he evidently intended to correct the disorder and restore the church to the proper order in which to observe the ordinances. He suggests to those who cannot wait till the proper time, to eat at home, before they come together to eat the Lord's Supper, and that the rich should provide for them that have not, or their poor brethren.

He then lays down the order in which the Supper should be served, by referring them back to Christ

where it originated: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

The order here given by Paul, which he founded on the example of Christ, embraces the following facts:

1. The night, "when the evening comes," is the proper time to eat the Lord's Supper.

2. That all should "tarry one for another" till the proper time.

3. That each should examine himself in the light of the Gospel, lest he eat and drink damnation to himself.

4. Then all in union eat the Supper.

5. Then the bread, likewise the cup, "after the supper" (*meta deipnesia*)."

The clause, "when he had supped," as a verb in the

pluperfect tense, conveys the same meaning as the phrase, "after supper" employed by Luke 22:20. The one employs the noun, the other the verb. Because Paul does not dwell upon the Supper, as he does upon the "bread" and the "cup" does not signify; for he refers to the original example—to the writings of the evangelists, which they possessed, and we possess. There we may learn how our Lord established the ordinances in His church, the proper order of their observance—the same which Paul declares he delivered to the church at Corinth, and what our Lord appointed in His kingdom should be observed. "I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," Luke 22:20,30.

Paul commands us to keep the feast, and also how we should keep it, in these words: "For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread

of sincerity and truth," Cor. 5:7-8. This is the feast of charity of Jude—the agapae of the primitive church. Because of abuses which crept in, and the inconvenience attending its observance, the Supper was gradually dropped, and its name transferred to the Communion service.

This is one of the wonders of the age, and finds a parallel only in the transference of a foreign meaning to the term baptizo—a meaning contrary to the etymology of the word and the practice of all antiquity. Let immersionists know that consistency demands that they adhere in practice as strictly to the primary and true meaning of the Lord's Supper (*kuriakon deipnon*) as to the original meaning of baptize. Let those who accuse the Baptists with having reduced the Supper from a full meal to a "bit of bread and a sip of wine," and claim an equal right to reduce baptism from immersion to a few drops of water, let them know that they are guilty of both, and that two wrongs will not make one right. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty

of all. . . . So speak ye, and so do, as they that shall be judged by the law of liberty," Jas. 2:10-12.

From "The Path Of Life
By Daniel Hays.

LOVE THE BRETHREN FAITHFULLY AND SINCERELY

The Law of Christ is love. "And hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." For we have not loved God, but He loved us and sent His only begotten Son that we might have life, and that we might love Him.

If we meet brethren in an indifferent way and bring confusion into their midst, then love of God is lacking in our hearts and lives. This article is written only to serve its purpose of our duties, to the highest of our integrity, uprightness, virtue, honesty, and soundness. If one of your brethren is wrong in your estimation, you who are spiritual, consider yourself, lest you also be tempted. Go to thy brother and talk the matter over with him.

Now if we want to love the brethren, then there are conditions to meet. It means a sacrifice of selfishness, of our own will and desires. All must be given up to the will of God. We must bear fruit, and not be like the fig tree (the Jewish nation), full of leaves but no fruit. But praise the Lord, it (the fig tree) is building again; summer is nigh; the Jews are gathering again in Palestine.

The Christian is warned against apostasy all through the Bible. Those who are denying the Deity of Christ are not children of God. We must not love this present world of force, greed, selfishness, ambition, and pleasure. But the love of God is in this that we keep His commandments, and this is the commandment that we should believe on the name of the Son of God, Jesus Christ, and love one another. If we keep His commandments, then we know that Jesus Christ dwells in us and we in Him, and we know that He abides in us by the Spirit that He has given us. "Even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him;

but ye know him, for he dwelleth with you, and shall be in you." What a glorious comfort to write about the Christian being so completely separated from the world, so that the world does not know us! Neither do they have God, not having the love of God in them. But how about it when we unite with all Christendom, and engage in Sunday base ball games, and have part in worldly business? Where is the true love? Is it kept pure and holy, or is it diluted by the world; mixed with all Christendom which will weaken it down? Love must be exercised and be kept under the supervision of our Lord and Savior Jesus Christ. It must be practiced and performed through the leading and the work of the Holy Spirit, and we must be willing to be guided by the Holy Spirit.

Love is rather hard to explain, to make it understandable to all. Since there are so many varieties of things to love, throughout Christendom, therefore it calls our attention to choose or know what to love. Whoever we love, we will give our attention to, and serve him. If we serve God, then we will keep His commandments in every

respect. If we love the brethren, all but one, that is not sufficient. We must love all or none if we keep the commandments. Keep them all. Yes, God so loved the world, but He did not love the actions of worldly people whom we try to imitate sometimes, but He loved their souls sincerely, and gave His only begotten Son that they might receive redemption. Now God expects His redeemed to love Him with all their heart, soul, mind, and strength. "Seek ye first the kingdom of God and his righteousness, and the rest shall be added unto you." Great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. God's love is mysteriously applied. Jesus says, "For the earth bringeth forth of herself first the blade, then the ear, then the full corn in the ear." How wonderful is the unfolding of the mystery of the Cristian life—growing in grace and developing in the mysterious love of God, thereby loving more and more the brethren in the Lord.

Difficulties should be overcome by the Savior's teaching. Therefore, if you bring your gift to the altar and there remember that your brother has aught against you, leave your gift before the altar and go your way. First, be reconciled to your brother, then come and offer the gift. If you love your brother, go quickly and reconcile yourself to him; give your love to God, and it will take a burden from your soul and heart, and give you a new hope in His coming. —D. L. Christophel in the Gospel Herald.

ADULT SUNDAY SCHOOL LESSONS

- July 6—We are to Withdraw from Those Who Walk Disorderly. II Thess. 3:1-16.
 July 13—Temperance Lesson—Daniel Proves That Temperance is Best. Dan 1:1-12.
 July 20—We Must Hold Fast to Our Faith and a Good Conscience. I Tim. 1:1-20.
 July 27—Christ, the Ransom for All. I Tim. 2:1-15.
 Aug. 3—Paul's Charge to the Bishop and Deacon. I Tim. 3:1-16.
 Aug. 10—The Minister is to rightly use the Gift of God. I Tim. 4:1-16.
 Aug. 17—The Widows Are to be Cared For. I Tim. 5:1-25.
 Aug. 24—We Are to Flee From the Evils of the Worldly. I Tim. 6:1-21.
 Aug. 31—We Are to be Good Soldiers for Christ. II Tim. 2:1-14.
 Sept. 7—A Good Workman is Well

- Trained. II Tim. 2:15-26.
 Sept. 14—Paul Describes the Coming Apostate Church. II Tim. 3:1-17.
 Sept. 21—We Are to be Always Busy in the Lord's Work. II Tim. 1:1-22.
 Sept. 28—Paul Gives Titus the Charge to Elders. Tit. 1:1-16.

PRIMARY SUNDAY SCHOOL LESSONS

- July 6—What Mary and Martha Learned. Luke 10:38-42.
 July 13—The Woman Who Gave All Her Money. Mark 12:41-44, Luke 21:1-4.
 July 20—The Boy Who Shared His Lunch. John 6:1-14.
 July 27—Dorcas, the Woman Who Helped Others. Acts 9:36-43.
 Aug. 3—(Review) Learning to be Unselfish. Acts 20:31-38.
 Aug. 10—Ruth, Who Gave Up Something She Loved. Ruth 1:2-10, 14-17.
 Aug. 17—Esther, Who Risked Her Life. Esther 2:15-18, 3:14, 4:7-17.
 Aug. 24—Daniel, Refusing the King's Food. Daniel 1:3-15.
 Aug. 31—Daniel, Praying Only to God. Daniel 6:4-23.
 Sept. 7—(Review) Doing Right Things. Rom. 12:20-21.
 Sept. 14—People Building A Wall Together. Neh. 4:6-23.
 Sept. 21—Ezra. Teaching the Law. Neh. 8:1-9.
 Sept. 28—(Review) Learning to Please God. Psalms 8:1-9, 24:3-5.

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BIBLE MONITOR

Vol. XXX

September 1, 1952

No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THIRTY YEARS

While gathering material for this issue, word came that Elder B. E. Kesler had passed on from this place of earthly things. Through the blessings and protection of our Heavenly Father, we were permitted to attend the last respects for one who had labored long and energetically, for the Faith once delivered to the saints.

Because of the zeal and untiring efforts of our aged brother, we feel moved to direct this space in his memory. Naturally his services for, the growth and promulgation of the faith, were not outstanding during the last years but his his mental and physical health were outstanding for his age and his faith and concern for the church never diminished. We feel especially that our young people

should know of some very important church history in reference to our brotherhood. We hope that the faith of each of us may be strengthened that we may have the zeal and determination to carry on, with whatever talents we have, regardless of the problems and obstacles we may need to face, while the Lord allows us to remain on this earth.

It is quite significant that almost exactly thirty years ago, Bro. Kesler published the first issue of the Bible Monitor, October 1922. Following the turn of the century many of the established denominations were departing from their former platforms. It seems that worldliness was fast making inroads into the various denominations and in order to hold members, and in many cases grow rapidly numerically, compromises were be-

ing made with worldliness is that some of his opposition resulting in adulteration of eventually supported the many faiths. movement.

This sad condition was even taking place in our own mother church. It was for the purpose of stopping this compromising with satan's deceptiveness in the church and permitting departures from the faith once delivered to the saints, that the Bible Monitor was brought out. It definitely was not to effect a division or separate denomination, but rather to stop the trend into worldliness and away from the Gospel faith as well as to establish this faith into the hearts of men.

However after five years of fruitless reasoning and trying to restore a closer adherence to the true gospel, it was felt necessary, by those interested in preserving the faith once delivered to the saints, to establish that faith through a new denomination.

It is very encouraging to know that our brother met with much opposition, even though his efforts were backed by the Word of God and much sincerity, yet his faith, hope and zeal did not change. Another sad but enlightening thought, for us,

The Bible Monitor was first printed at Poplar Bluff, Mo. The first few issues, at least, were largely written by Bro. Kesler, himself. He soon received some help, both of written manuscript and financial backing, from those interested in preserving the faith of the Gospel. The following is the aim of the Bible Monitor as printed in the first issue, "Our policy is, and our aim shall be, to uphold truth and righteousness, and to oppose error, wrong, and evil, and to use our best efforts at reform by "earnestly contending for the faith once for all delivered to the saints," as revealed in the Holy Scriptures and maintained and held for over 200 years by our beloved Brotherhood."

Now dear reader the Bible Monitor has been in circulation for thirty years, has it fulfilled its mission? In your life? Or perhaps we should ask, have you read and studied it? Have you encouraged it? Have you supported it with proper Gospel material? What zeal are you showing for the establishing and promulga-

tion of the faith once delivered to the saints? What will the Bible Monitor and the Dunkard Brethren church be, during the next thirty years? The answer depends upon the cooperating spirit and the christian zeal and living of each one of us. "When I come, shall I find faith on earth?"

IS THERE NO OTHER WAY?

T. I. Bowman

"Are not the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" 2 Kings 5:12. There seems to be and has been, down through all the ages, a feeling of self-importance or self-justification even in the presence of great and holy man and even in God's presence. When we search the Holy Scriptures we find the same true.

Once a great prophet of God was given a work to do and rather than obey; Jonah went down to Joppa and fled unto Tarshish from the presence of the Lord. This great preacher should have known that the Lord is

everywhere present and that there is no other way but His way. After toiling and much labor by the fishermen, the Master told Simon to let down his net for a draught. No, no, it is of no use, we have toiled all night and have taken nothing.

How natural and how easy it is for us when we have tried and failed and say it is no use. This same disciple also said, Thou shalt never wash my feet. It is only when we forget ourselves and yield our wills completely to His will, that we get the blessing.

If the Lord and Saviour had to pray often and earnestly to have the fellowship of the Father, how much more is it necessary for us, whose righteousness is as filthy rags, to be in constant communion with Him. Even Jesus himself in the garden, prayed if it be possible let this cup pass from me, nevertheless not my will but Thine be done. What a beautiful spirit to possess, what a life and light and blessing, our lives would be if we would sincerely pray, "More like Thee O Saviour let me be."

So while we strive and pray that the church may be

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

kept pure and upright before God, may each one be as clay in His hands; loving one another and praying for each other that our faith fail not, but that it may grow stronger day by day. Surely we will wait patiently for the coming of the Lord, and as he tarries we will "Trust and obey for there's no other way, to be happy in Jesus but to trust and obey."

Port Republic, Va.

So the last shall be first, and the first last: for many be called, but few chosen.

TRIAL, CRUCIFIXION
AND DEATH OF CHRIST

Thornton Mellott

Part 1

For the full account read Matt. 26, Mark 14, Luke 22 and John 12 as they all lead up to the trial, crucifixion and death of our Lord and Saviour. "Now before the feast of the Passover, when Jesus knew his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, and supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him," Jno. 13:1-2. Luke 22:4-5, Judas Iscariot, being one of the number of the twelve, went and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and convenanted to give him money.

Zech. 11:12, "I said unto them, if you think good, give me my price; and if not, forbare. So they weighed for my price thirty pieces of silver." Matt. 26:14-25, "Then one of the twelve,

Judas Iscariot, went unto disciples, and said, take, eat; the chief priests, and said this is my body. He took the unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him. Where will thou that we prepare for thee the passover? Go into the city to such a man, and say unto him, the Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them. When the even was come he sat down with the twelve, as they did eat, he said, one of you shall betray me. They were exceeding sorrowful, and said, Lord is it I? He answered them and said he that dip-peth his hand with me in the dish, the same shall betray me. Then Judas, which betrayed him, answered and said, Master, is it I? He (Christ) said unto him thou hast said."

Matt. 26:26-30, "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. And when they had sung an hymn they went out into the mount of olives." Crossing the brook Kidron, they stopped at the garden of Gethsemane, a place where Jesus off-times retired. Here is where Jesus chose Peter, James, and John to be near Him during His period of agony, and He going a little farther in the garden, prayed long and fervently, saying, Father, if thou be willing remove this cup from me: nevertheless not my will, but thine be done. There appeared an angel from heaven to strengthen Him, being in agony. He prayed more earnestly: and His sweat was as it were great drops of blood falling to the ground. He came to His disciples finding them asleep. He said unto them, why sleep ye, rise and pray lest ye enter into temptation.?"

While He yet spake, behold a multitude, and he that was called Judas, one

of the twelve, went before them, and drew near to Jesus to kiss Him. Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they saw about what was to follow, they said Lord, shall we smite with a sword? One of them smote a servant of the high priest and cut off his right ear. Jesus said, "suffer ye thus far," He touched his ear and healed him. Then they took Him, and led Him and brought Him into the priest's house and Peter followed afar off. They kindled a fire and when they were set down, Peter sat down among them.

We find there was a certain maid, who saw him setting by the fire and said, this man was with Him. Peter denied it, woman, I know Him not. Then another saw him and said, thou art one of them. Peter said, "Woman I know Him not." In about one hour another said, of a truth this fellow also was with Him for he is a Galilean. Peter said, "I know not what thou sayest." Immediately, while he yet spake, the cock crew and the Lord turned, and looked upon Peter. Peter remembered the word of the Lord,

how He said, before the cock crew He would three times deny Him. We are told Peter went out and wept bitterly.

This leads up to the trial of Jesus. Let us meditate a little about Judas and Peter. Judas was called of God the same as the rest of the Apostles. It seems as though he had the love for money in his heart. I Tim. 6:10, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Acts 8:20, "But Peter said unto him, Thy money perish with thee." It did with Judas, for we are told he went out and hanged himself. Are any of us guilty of betraying our Lord and Master?

Let us look at Peter for a few moments, the one that denied his Lord and Saviour. We would have thought Peter never would have denied his Master after being with Him nearly three years. Christ had told him before when he was converted, strengthen his brethren. We are told Peter went out and wept bitterly. One more question, are we guilty of denying our Lord and Mas-

ter? We may say no, that is what Peter said, he would go with Him to prison before he would deny Him. I say there are many, many thousands, who call themselves christians, that are denying Him in many ways.

I will give only a few of the many ways. He that turneth his ear from hearing the law, his prayers are an abomination. Every time we do not do as the Holy Book tells us, we are denying Christ. If we do not keep the ordinances as left on record we are denying Christ. If we do not abstain from all appearance of evil we are denying Christ. If we do not come out from among the world and be separate people we are denying Christ.

Christ tells us to adorn out bodies in modest apparel, not to follow the styles and fashions of the world. Matt. 10:33, "But whosoever shall deny me before men, him will I also deny before my father which is in heaven." To deny Christ is to deny His Words. So I say again many thousands of so-called christians are going to be denied entrance into heaven, for the way they talk, dress and act

here below.

Needmore, Pa.

TOURING THE HOLY LAND

Paul R. Myers

Part VI. Rome (Part 2)

We enjoyed a good night's rest at our hotel in Rome which was much needed. The following morning we boarded a large sight-seeing bus and with the aid of a local guide in addition to the conductor of our tour, were shown many interesting places in the Eternal City.

One becomes much impressed when you see the big wall about Rome. Many of the old eastern cities are walled, some walls being well preserved and others only remnants remaining. They were means of protecting inhabitants of the city. The wall about Rome is over two thousand years old and has twenty-eight gates. These walled cities are reminders of the strife and warfare that has existed among men from the earliest of time down to this present moment. Within this wall lies old Rome which holds

much interest for the traveler. Her scenic places, her historical places and her Biblical places command the interest of each one fortunate to travel there.

Prominent is the Obelisk. It is one hundred fourteen feet high and originally was erected in Egypt 1400 B. C. It was brought to Rome by Augustus in the year 23 A. D. In 1589 it was found broken and buried and the Architect Fontana restored and re-erected it. To look on a man made monument over 3000 years old, preserved for so many years, is reason for serious thinking. It is so many years of time, and yet short, compared to Eternity.

We saw the remains of the old aqueduct system. These aqueducts numbered ten and were seventeen miles long. They carried water from the mountains to the city of Rome. They were built eight hundred years before Christ. Rome is referred to as the Eternal City. Having been in existence so many centuries before Christ is one possible reason it is so-called.

These aqueducts were constructed of stone, brick and masonry. They carried the

water by gravity. Several of these aqueducts came into the city over top of buildings. The labor and material involved in their construction cannot be imagined. They are no longer used. Rome is supplied water today by more modern methods.

Rome is dotted with many fountains and statues, erected and dedicated to her many famous citizens and warriors.

Too, the city is well blessed with churches and cathedrals. There are 420 in Rome proper, but the sad part, is the fact that less than fifty are regularly used for worship. Many are massive ornate, costly and old. Guides would have you visit them all day long as they like to point them out; relate their cost, who built it, how long it has been standing, names of famous people who worshipped there, etc. We, as a christian pilgrimage would have preferred hearing that they are all full each Lord's Day.

Seeing for ourselves and hearing the guides tell that there are many churches no longer used for regular worship constitutes a reminder to us in America that

every honest and scriptural effort be earnestly put forth, to maintain our churches. When the church in the community fails to be a light, or closes her doors, according to God's word, those about are in darkness. Let us maintain the Light of the Gospel.

Among the many churches and cathedrals we visited, St. Peters was the largest and costliest. It is built on the supposed spot where Nero massacred many Christians and where Peter was buried, hence its name.

The original St. Peters was all but in ruins a number of times. St. Peters, as it stand today, is massive and very costly. Its main vestibule is 468 feet long, 66 feet high to the ceiling and 50 feet wide. Within it are carvings, engravings and sculpture work costing millions of dollars. It was patterned in many ways after Solomon's Temple. Much adornment and inlay are overlaid with gold. Marble, sparkling mosaic and cast bronze make it beyond human description. It is ornate without and within.

Many statues in life size occupy prominent positions around the outside and on

top of this Cathedral.

To describe but one phase of this edifice will give the reader a general idea of its immensity and cost. The dome is 405 feet high from the floor, to the base of the light fixture and 448 feet high to the top of the cross on the outside. The dome is 142 feet in diameter and is self supporting.

Michelangelo was the architect, devoting sixteen years to its design. While it was erected for the worshiping of God, how thankful we should be that He will accept our worship conducted from less costly edifices.

In addition to St. Peters, we visited St. Johns and several other cathedrals in Rome.

We saw the original stairway, called the Holy Stair Case. It originally was in the building in Jerusalem in which Pontius Pilate maintained his office. At the destruction of Jerusalem in 70 A. D., these steps were moved to Rome to preserve them. If they are authentic, they are the steps that Jesus trod on His way to Pilate's Judgement Hall. Hence their name Holy. They are covered with wood to prevent the original steps from

being worn away. To tread upon them causes tears to flow uninvited.

We visited Vatican City. It is a court, circled with large and massive buildings. One of these buildings is St. Peters. The court will hold a million people and our guides told us that it has been full many times during events important to the Catholic people. The buildings surrounding the court are columned, topped with statues and figures and the entirety makes an impressive sight.

We visited the ruins of the Roman Forums. These are historical buildings, now long in ruins. Rome is dotted extensively with ruins of her early days, which point back to her early architecture, it being the finest of her day.

Rome is not modern in many ways. Many, many horse drawn vehicles ply the streets. Many more are pulled or pushed by men and women. Many peddlers operate from push carts, moving about, up and down the streets. As in Paris, comfort stations without privacy, are frequent sights all over Rome.

Many of the stores are

located on the sidewalk. Practically no provision is made for refrigeration or sanitation. Fresh meat hangs from poles and hooks over the sidewalk, unprotected from the heat and flies. Should you want a piece of pork, you take the next cut. They do not work up a hog like in America. Milk is delivered direct from un-cooled cans strapped to the backs of donkeys and ladeled from the customers container. Bread, produce, etc., is carried on the heads of the vendor and delivered to the customer.

A few modern trolley cars compete alongside many old style trolleys. They that had a long running board on each side, where the conductor collects the fares like at one time were used in America, but have disappeared. Many bicycles provide transportation for the poor people, similar to London.

Rome is interesting from the standpoint of its architecture. Its older buildings are massive, but not attractively designed. Many new structures are being erected along modernistic lines and the contrast between the old and the new is quite sharp.

Rome is very interesting and more will appear about it in the next chapter.

Box 117, Greentown, O.
(To be continued.)

NEWS ITEMS

PIONEER, OHIO

The Pleasant Ridge congregation held our Lovefeast on June 14-15. We had a good attendance but not as large as usual likely due to its nearness to General Conference. Between 90 and 100 communed and we had 143 for Sunday school on Sunday.

Brethren Henry Besse and Paul Myers brought us two fine sermons which will be long remembered. May we pray for these young ministers, that they may prove faithful and bring many souls to their Savior.

Our Harvest meeting will be on Sunday, Sept. 14th. A hearty invitation is given to all that you may be able to attend these services at the Pleasant Ridge church.

H. A. Throne, Cor.

LOVEFEAST NOTICES

Aug. 30—McClave, Colo.

Aug. 30—Midway, Ind.

Sept. 6—Ridge, W. Va.

Sept. 27—Eldorado, Ohio.

Sept. 27—Orion, Ohio.

Sept. 28—Mt. Dale, Md.

Oct. 4—Plevna, Ind.

Oct. 5—Walnut Grove, Md.

Oct. 11—Kansas City, Mo.

Nov. 9—Vienna, Va.

McCLAVE, COLO.

The McClave Dunkard Brethren church held their regular quarterly council Saturday, July 19th. Bro. Warren Smith opened the meeting by reading the second chapter of Ephesians and prayer. Our elder, Bro. Harry Andrews, of Grandview, Mo., then took charge. The minutes of previous council meeting were read. Bro. Andrews gave us a report of the Annual Conference, which we enjoyed very much. Delegates for District meeting were chosen. The report of the annual visit was given by the deacon brethren. Meeting closed by singing and prayer.

We were happy to have Bro. and Sister Andrews and Bro. and Sister Carl Reed with us for services Sunday morning. Bro. Andrews fed us some wonderful spiritual food from the Word of God in the morning message.

We are looking forward to having Bro. Paul Myers of Greentown, Ohio, with us for a two weeks series of meetings, beginning Aug. 17th through Aug. 31st. Our lovefeast meeting will be held Aug. 30th, with an all day meeting. Will all who know the worth of prayer please pray for the success of these meetings, that souls may be brought to the Master. We also extend a sincere invitation to all who can, to come enjoy these meetings with us.

Sister Emery Wertz.

KANSAS CITY, MO.

Kansas City Dunkard Brethren church met in council June 11 at 8 p. m.

Meeting opened by singing hymn first Sunday in September, to No. 739. Bro. H. I. Jarboe read the Sunday November 9th.
2nd chapter of Philippians and led in prayer. Lewis B. Flohr.

Elder Harry Andrews then took charge of the meetings. All business was taken care of in a Christian manner.

Bro. Ammon Keller of Lebanon, Pa., has consented to hold our meetings which will begin Sept. 29, ending Oct. 12, with our lovefeast beginning on Saturday evening, Oct. 11. The District meetnig of the Third district will convene at this place on Monday, Oct. 13.

We extend a hearty invitation to all who can to come be with us in these services.

Bertha Jarboe, Cor.

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren met in regular quarterly council July 21st at 7:30 p. m. by singing a hymn, scripture reading and being led in prayer by our elder, Joseph H. Myers.

The minutes of last council were read. There was no unfinished business. Elders A. G. Fahnestock and Benj. Rinehold were were us at this time as we had to elect an elder, J. H. Myers' time expired. J. H. Myers was re-elected.

The minutes were read and accepted. We sang a hymn and Elder Fahnestock led in a closing prayer.

Sister Stump, Cor.

VIENNA, VA.

The date of the Lovefeast at the Vienna congregation has been changed, for this year, from the

OBITUARY

JOSEPH H. STARK

Was born Sept. 14, 1872 near Canton, Ohio. Departed this life June 29, 1952. He was the son of Henry and Lucinda Nafpger Stark.

On May 5, 1904, he was united in marriage to Nettie Hendrickson, of Fredric, Ohio. To this union were born three children, one dying in infancy. Besides the two children he leaves eight grandchildren; two brothers, John and William; one sister, Mrs. Mary Stickler, and several nieces and nephews and cousins, all of Canton, Ohio.

He was a member of the Dunkard Brethren church of Englewood. Funeral services were held in the Coppic Funeral home, Tipp City, by Elder Lawrence Kreider.

Sylvia Parker, Cor.

BENJAMIN ELIAS KESLER, Sr.

A native of Franklin county, Virginia, was born March 6, 1861, the son of Mr. and Mrs. Stephen Kesler, and passed away at his home in Goshen, Ind., at 5:10 a. m. Aug. 1, 1952, at the age of 91 years, 4 months and 26 days.

His first wife, the former Mattie Lorrea Hurt whom he married in 1882, died Jan. 15, 1917, and on March 13, 1918 he married Lulu M. Thurmon of Knox county, Ill. who survives.

He was the father of 12 children,

11 by his first marriage and one by the last. Seven children preceded him in death. Surviving in addition to his wife, Lulu M. Kesler, are three daughters, Mrs. Nora Moss, of Cape Gerardeau, Miss.; Mrs. Pearl Roehm of Clovis, New Mexico; and Mrs. Roxie Dean of Pheonix, Ariz.; also two sons, Fred of Boker, Ore., and Ben E., Jr., of Goshen. There are 29 grandchildren, two, Joseph and Franklin Kesler, who the Keslers legally adopted, 39 great grandchildren and four great great grandchildren; two brothers, S. Riley of Quinter, Kansas, and Samuel L. of Limon, Colo.

Bro. Kesler was ordained as a minister of the church of The Brethren in 1884 at the age of 23 and in 1926 was influential in establishing the Dunkard Brethren church to which he remained faithful till the end. He was elder of the Goshen church from 1937 until recent years, retiring due to the infirmities of old age.

His council often being sought even then by the younger brethren as long as his health permitted.

For 30 years he was a school teacher, having taught in five different states. He was a student of religion and for many years conducted extensive Biblical research.

His presence at church has been greatly missed during the last few months and his effort in carrying on until the last, should be an incentive to his family and brethren who are left.

Funeral services were held on Sunday afternoon at the Goshen church with Bro. Floyd Swihart in charge and Bro. Vern Hostetler

assisting. He was laid to rest in the West Goshen cemetery on Monday afternoon.

The following poem was written by his son, B. E. Kesler, Jr., since his departure:

It was dawn—a new day was
awakening.

The gray skies were turning to
blue;

The life of our father fast was
fading,

His journey on earth here was
through.

He has passed through the valley of
shadows;

From this old world, so wicked
and vain;

But we have this one consolation,
Our loss is his eternal gain.

The road that he traveled oft was
stony,

And the path that he trod oft-
times rough;

But the Lord with His own tender
mercy spoke these words—

“Come, it is enough.”

Miss him Oh yes, we will miss
him,

His face no longer we'll see,

He has gone to join loved ones in
glory,

Forever in Heaven to be.

May the life that he led give us as-
surance,

As we press toward Heaven, our
goal.

We must keep our eyes steadfast on
Jesus,

Till we meet in that “Sweet Home
of the Soul.”

Sister Maurine Carpenter,
Shipshewana, Ind.

FOXES' BOOK OF CHRISTIAN MARTYRS

Chapter XI Cont'd.

Simon Continues the War

The measures which had been taken to put down the Albigenses were also approved, and count Simon was given full authority to raise another army and carry on the war. Simon therefore went to the king of France, received his commission, and began to enlist soldiers. Just as he had collected a good force together and was about to assail the unfortunate Albigenses, a messenger brought him news that his wife and household were besieged in the city of Narbonne by the count of Toulouse, and in great danger of being taken. He at once marched to the relief of his wife and with some difficulty rescued her. This delay enabled the Albigenses to recover themselves somewhat, and to retake Toulouse. Simon soon made a desperate assault upon the city but was driven back with great slaughter.

After this defeat, Simon was much cast down, and it is said that the pope's legate, in order to encourage him to make another attack, then

spoke as follows: "Fear nothing, my lord. Make another attempt; let us not fail to take the city, and destroy these heretics. Those of our men who are slain in the fight, I assure you shall immediately pass into paradise."

One of the count's principal officers, on hearing this said with a sneer, "Monsieur cardinal, you talk with great assurance; but if the count believes you, he will, as before, suffer for his confidence." But Simon took the legate's advice, made another assault, and was again driven back with greater loss than before.

To complete his misfortunes, before the besiegers could recover from the confusion the count of Foix appeared at the head of a formidable body of troops, and attacking Simon's already dispirited soldiers, easily put them to rout. The count himself narrowly escaped drowning in the river Garonne, into which he hastily plunged to avoid being captured.

Death of Count Simon of Montfort.

This last disaster almost broke the count's spirit; but the pope's legate continued

to encourage him, and offered to raise another army, which with some difficulty, and three years' delay, he finally did, and the count was once more able to take the field. On this occasion he turned his whole force against Toulouse, which he besieged for the space of nine months. In one of the sorties made by the Albigenes, count Simon's horse was wounded. The animal being in great pain ran away with him, and carried him directly under the battlement walls, which were swarming with his foes. A crossbowman, taking advantage of this unlooked-for opportunity, shot a bolt into his thigh.

But it was, after all, by the hand of a woman, that the Albigenes, like the Israelites of old, were delivered from their great enemy; for the wife of one of the soldiers, seeing Simon beneath her, seized a heavy stone and dropped it upon the head of the already wounded count, striking him from his horse and leaving him dead upon the ground.

Failure of Attempts to Take Toulouse.

The death of count Simon

so discouraged the soldiers that they gave up the siege and went home. But the legate, determined not be disappointed of his prey, interested the king of France in the cause, who sent his son to attack Toulouse. The French prince, with some chosen troops, made a furious assault; but the brave defenders who had succeeded before in beating off the fierce count Simon, won another victory, and the besiegers were driven back with great loss. The French, therefore, gave up the attempt to take Toulouse, and went to attack the city of Mirimande, near by. This place they soon took by storm, and put to sword all the inhabitants. About 5,000 men, women and children were slain during this merciless butchery.

The pope's legate, whose name was Bertrand, having grown old, became weary of following the wars, so he wrote a letter to the pope, in which he begged to be recalled on account of age and infirmities; but entreated the pontiff to appoint a successor, who would carry on the war, as he had done, with spirit and perseverance. The pope, therefore,

recalled Bertrand, and appointed Conrad to be legate in his place.

The King of France Takes the Field

The new legate persuaded the king of France to undertake the siege of the city of Toulouse in person, in order to make obedient to the church those obstinate heretics, as he called the brave Albigenses. The count of Toulouse, hearing of the great preparations being made by the king of France, sent the women and children into secret and secure places in the mountains, destroyed the crops upon all the neighboring farms, and drove away the cattle, so that the king's forces should not obtain any food.

Owing to these wise precautions the French army, soon after it came there, suffered all the extremities of famine. The soldiers were compelled to feed on the carcasses of horses and dogs, which unwholesome food caused a sickness to rage among them from which many died. The French king fell ill and died before the siege was ended, and his son, who carried on

the war, was defeated in two engagements before the walls.

But in spite of these brief successes, the siege went steadily on. The count of Toulouse was taken prisoner during a battle outside the walls, and the city having lost its brave defenders, was compelled at last to yield, when a pitiless massacre of the unfortunate people took place. They were hunted through the streets by the brutal soldiers, and no mercy was shown to man, woman or child. Thousands fell before the swords and spears of these bloodthirsty foes, who revenged themselves for the hardships of the siege by every kind of outrage and cruelty.

Later Persecutions of The Waldenses.

It has already been told how some of those people called Waldenses left their native country, France, and went to live in the northern part of Italy, where they were attacked by soldiers sent from Rome, and many of them killed. There were some, however, who escaped to the mountains, and in later years their descendants had become quite num-

erous. They were industrious tillers of the soil, and were prosperous and content. But unfortunately for them, the watchful eye of the archbishop of Turin was at length directed toward their retreat and soon a force of soldiers was sent into the peaceful valleys, which committed many outrages and killed a great number.

At last, made desperate by the cruelty of the troops, the Waldenses turned upon them and fought several bloody battles, in which their knowledge of the steep and rocky mountain passes gave them the advantage.

As these disturbances kept the country in constant turmoil, and were the cause of great loss to all the inhabitants, the duke of Savoy, who was lord of Piedmont determined to use his authority to restore peace. But, not liking to offend the pope, or the archbishop of Turin, he first sent to them a carefully worded protest against having his dominion overrun with troops, who were commanded by priests instead of generals, and who killed and plundered his subjects without even asking his leave.

The archbishop replied, that enemies of the church were the common foes of all Christian princes, and should be destroyed wherever found. The duke replied to this by saying plainly, that, although not familiar with the religious faith of the persecuted people, he had found them quiet, industrious, and obedient, and therefore would not permit them any longer to be hunted down like dangerous wild beasts. All sorts of accusations were then made against the Waldenses by the archbishop; so in order to learn the real truth of the matter, the duke sent twelve of his officers into the valleys, to find out what was the character of the people who lived there.

After travelling through their towns and villages, and talking with the Waldenses, the twelve examiners returned to the duke, and gave him a most favorable account of them. They reported that the people appeared to be inoffensive, industrious, and pious. As for their children, about whom the most ridiculous stories had been told, they said they had found they were neither born with black throats, nor hair on their bodies, but

were as fine children as ever were seen. "And to convince your highness," said they, "we have brought with us twelve of their chief men who have come to ask pardon in the name of the rest, for having taken up arms without your leave, and also several of their women and children, so that your highness may judge for yourself." The duke of Savoy therefore talked with these people, examined their children, and satisfied himself that the report of the commissioners was true. He then commanded the prelates who had attempted to deceive him, to depart from his court; and gave strict orders, that the persecution should cease throughout his dominions.

Therefore, during the rest of this just ruler's reign, the Waldensese enjoyed peace; but after his death the happy scene was changed, and bloody persecution again raged in the land.

HIS KINGDOM

William Kinsley

Matt. 16:19, "I will give unto thee the keys of the kingdom of heaven: and

whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven, then charged he his disciples that they should tell no man that he was Jesus the Christ." So we conclude he told this to the twelve, not to Peter alone. Not the keys of the church but of the kingdom of heaven.

A key is a badge of power or authority. Jesus said on one occasion, all power is given me in heaven, and on earth, and what we have is what he allows us to use or mis-use. Isa. 22:22, "The key of the house of David, will I lay upon his shoulders, so he shall open and none shall shut, and he shall shut and none shall open."

Rev. 3:7, "To the angel of the church in Philadelphia write: these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth. Behold I have set before thee an open door, and no man can shut it." Rev. 1:18, "I am the first and the last; I am he that liveth, and was dead; behold I am alive forevermore, amen, and

have the keys of hell, and of death."

Dan. 4:3, "How great are his signs, and how mighty are his wonders; his kingdom is an everlasting kingdom." Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins." John 18:36, Jesus answered, my kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." 2 Pet. 1:11, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Psal. 145:13, "Thy kingdom is an everlasting kingdom." Psal. 103:19, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."

A key also is anything that opens or discloses, something that which opens or prepares a way to objects, a solution, instrument for to unlock or release. John 14:26, "The Holy Ghost whom

the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Luke 12:12, "The Holy Ghost shall teach you in the same hour what ye ought to say."

Psal. 61:2, "Lead me to the rock that is higher than I."

John 16:13, "When he the Spirit of truth is come, he will guide you into all truth, . . . and he will shew you things to come." John 15:26, "When the comforter is come, whom I will send unto you from the Father, even the Spirit of the truth."

John 14:6, "Jesus saith I am the way, the truth, and the life; No man cometh unto the Father, but by me." John 4:25, "The woman saith, I know that Messias cometh, which is called the Christ; when he is come, he will tell us all things. V. 29, "Come see a man, which told me all things that ever I did: Is not this the Christ?"

Hymn:—
Let thy kingdom blessed Saviour
Come and bid our jarring cease.
Come O come and reign forever
God of love and Prince of peace.
Lord in us there is no merit
We've been sinners from our youth.
Guide us Lord by thy good Spirit,
Which shall teach us all the truth.

Glory, glory be to Jesus
 At His name our hearts do bound.
 He both comforts us and frees us
 The good Shepherd feeds His sheep.
 Hartville, Ohio.

LAW OR GRACE— WHICH?

This is a subject that is very, very poorly understood. The writer has uncovered some of it and stirred up the queries of many brethren, and even teachers who boast to us that they have taught Sunday school classes for twenty years, have recently asked in the Sunday school class, How about the Law? Some say we do not need it any more. Is it entirely put away, extinct? There are very many laws—the law of love or of Christ; the laws concerning our body; the laws of nature; governmental laws, from our national laws down to state and county laws, township and city laws, even down to family laws. Then there is the Mosaic law, which people have a longing for. The Law has its use in the Bible, yet the orthodox Jews are sheltering under it. The prophecy is not yet all fulfilled, and as far as the ceremonial Law is concerned,

there has been only one man in this world who could live it perfectly, and that was Christ. He outlived the Law, and by so doing fulfilled it, and in His teaching He corrected it, put it in its proper place, and carried the essentials over into the new Kingdom teaching, the four Gospels.

What then is our purpose? Is it circumcision in the flesh that we want? Or is it works alone that we hold fast to? Paul demonstrated the strife of the two natures under the Law. "Carnal," "fleshly," are Paul's words for the Adamic nature, and for the believer who "walks," i. e., lives under the power of it. "Natural" is his characteristic word for the unrenewed man who walks in the Spirit, I Cor. 3:1; Gal. 6:1. Paul personifies the strife of the two natures in the believer, the old or Adamic nature and the divine nature received through the new birth; "being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever," I Pet. 1:23. Please read Rom. 7: 15-25 carefully, and notice the twenty-five "I's" in these

passages. Please notice the "I" which is Saul of Tarsus, and the "I" which is Paul the apostle—which are at strife. This strife is effectually upon the believer's behalf by the Holy Spirit, Rom. 8:2; Gal. 5:16-17, and Paul is victorious. When we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death, but now we are delivered from the law by faith.

Paul says in Rom. 4:2-4, "or if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." Here we have justification by faith illustrated. There are two aspects of one truth, Jas. 2:2. Paul speaks of that which justifies man before God, viz., "faith alone" wholly apart from "works." He who professes to have justifying faith really has it. Paul speaks of what God sees. James speaks of what men see. Paul no doubt draws his illustration from Gen. 15:6, and he be-

lieved in the Lord: and he counted it to him for righteousness; and James, from Gen. 22:1-19—the offering of Isaac.

Justifying Faith Defined

David described the blessedness of the man of whom God imputed righteousness without works, saying, "Blessed are those whose iniquities are forgiven, and whose sins are covered. Blessed is the man on whom the Lord will not impute sin." "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also described the blessedness of the man, unto whom God imputed righteousness without works," Rom. 4:5-8. This was Abraham that Paul was speaking of.

Justification is apart from ordinances. Paul asks the question, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumc-

ion." The next verse is the context, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Therefore Abraham became a mighty power unto all that believed. The Jewish ritual or ordinance was sanctioned by God Himself.

Justification is apart from the Law. Paul says that this is an enlargement to the foregoing, that all the families of the earth should be blessed in Abraham. Therefore Abraham was circumcised, became in line to the uncircumcised, became a mighty power as a father unto them. Likewise he became also a mighty power among the Jewish nation, and was as a father unto them.

The Law and the Gospel

The Law was given at Sinai. Was Jesus Christ crucified at Sinai? No, but the Mosaic Law (law of God) was given there to Israel, Ex. 20:2-17. The law extends from Exodus 19:8 to

the cross, Matt. 27:25. From Ex. 21:1 to 23:13 there are miscellaneous judgments pronounced; also the building of the Tabernacle. Since the altar service is carried over into churches and also into family homes, it is well to remember how far back it dates. Paul says in I Cor. 8:14, "Even so hath the Lord ordained that they which preached the gospel should live of the gospel." In Verse 11 we read, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

We find that in the letter to the Hebrews the people received the Law. What further need was there that another priest should rise after the order of Aaron? "For the priesthood being changed, there is made of necessity a change of the law, because it is evident that our Lord sprang out of Judah; of which Moses spake nothing concerning the priest hood, because the Aaronic priesthood made nothing perfect. Therefore ariseth another priest who is made not after the law of a carnal commandment, but after the power of an endless life." Again because Christ

mediates a better covenant. But now hath Christ a more excellent ministry. He is the Mediator of a better covenant which was established upon better promises.—D. L. Christophel in the Gospel Herald.

If your faith in God is stronger for every humble task in which you need and get His aid, then that humble task is necessary for the fullness of your faith in God.—Phillips Brooks.

To be a steward means to be a manager of whatever is entrusted to his care. The greatest mistake we can make with reference to our stewardship is that these things belong to us; whereas we should remember that they were simply entrusted to our care, to be used in a cause and in a way that is approved by and bring glory to our great Master in heaven.—O. O. Miller.

No father or mother should neglect the power that comes through the family altar.—John L. Mast.

But he that is greatest among you shall be your servant.

HOW BIG IS A MAN

A man's no bigger than the way he treats his fellowman,
This standard has his measure been since time itself began.
He's measured not by titles or creed,
High sounded though they be,
Nor by the gold that's put aside
Nor by his sanctity,
He's measured not by social rank,
When character's the test;
Nor by his earthly pomp or show—
Displaying wealth possessed;
He's measured by his justice, right,
His fairness at his play,
His squareness in all dealings made,
His honest upright way.
These are his measures, ever near
To serve him when they can,
For man's no bigger than the way
He treats his fellowman.

Selected by Mrs. G. A. Eby.

ONE DAY TO LIVE

If I had only one more day to live,
One more day to walk among my fellowmen,
How easy then to love and forgive;
How foolish and wrath and envy—then.
My eyes would linger on each brother's face;
My lips would open but for praises kind,
My tolerance all mankind would embrace,
My love to every enmity be blind.
Oh, swiftly, swiftly let me now explore
All ways to help, to love, encourage, give;
Time speeds—why did I not begin before?
Perhaps this is the last day I shall live.

THE HEAVY YOKE**Edgar A. Guest**

God gives to none a guarantee
That life on earth shall easy be.
He even sent His own Son down
Through suffering, to earn His
crown.

Had earth been made a perfect
place
Whereon man had no tasks to face,
No hardship and no griefs to bear
There would have been no need for
prayer.

For this to earth we all were sent,
The pride of high accomplishment;
By faith and courage to attain
True greatness ease could never
gain.

Sel. by Ruth Wilson.

ALWAYS

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Follow that, and all year, every
year, you'll walk with goodness.

Bar the words that want to slip
Trembling from the angry lip.
Cage them up and lock the door,
Keep them chained for ever more.

**DEVOTIONAL LESSONS FOR
SEPTEMBER****The Faithfulness of God**

Memory verse, Psa. 36:5, "Thy
mercy, O Lord, is in the heavens;
and thy faithfulness reacheth unto
the clouds."

Mon. 1—Deut. 7:1-10.
Tues. 2—Deut. 9:1-7.
Wed. 3—I Kings 8:54-62.
Thurs. 4—Psa. 36.
Fri. 5—I Sam. 26:21-25.
Sat. 6—Psa. 89:1-15.

Memory verse, Psa. 119:75, "I
know, O Lord, that thy judgments
are right, and that thou in faith-
fulness hast afflicted me."

Sun. 7—Psa. 119:89-97.
Mon. 8—I Cor. 1:1-10.
Tues. 9—Heb. 6:13-20.
Wed. 10—Psa. 143.
Thurs. 11—I Peter 4.
Fri. 12—I Thess. 5.
Sat. 13—II Tim. 2:7-20.

Memory verse, II Thess. 3:3, "But
the Lord is faithful, who shall
stablish you, and keep you from
evil."

Sun. 14—Psa. 40:1-12.
Mon. 15—Heb. 2:9-18.
Tues. 16—Psa. 92.
Wed. 17—Rev. 1:1-8.
Thurs. 18—Rev. 19:9-17.
Fri. 19—Ezekiel 12:21-28.
Sat. 20—Dan. 9:11-20.

Memory verse. Luke 21:33,
"Heaven and earth shall pass away:
but my words shall not pass away."

Sun. 21—Psa. 111.
Mon. 22—Jer. 5:10-20.
Tues. 23—Jer. 23:1-9.
Wed. 24—Ezekiel 37:1-11.
Thurs. 25—Rom. 1:1-17.
Fri. 26—Eph. 6:1-19.
Sat. 27—Heb. 4.

Memory verse, II Peter 3:9, "The
Lord is not slack concerning his
promise, as some men count slack-
ness; but is longsuffering to us-
ward, not willing that any should
perish, but that all should come to
repentance."

Sun. 28—Gen. 8:15-22.
Mon. 29—Gen. 22:1-19.
Tues. 30—Heb. 13:1-10.

BIBLE MONITOR

Vol. XXX

September 15, 1952

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE HARVEST IS PASSING

Once more we must thank God for the fulfillment of His promises as we reap the bountiful harvest of the earth, Gen. 8:22. True in many instances the seedtime was late but since God intermingled the warm sun with showers of rain, the pure air brought forth vigorous plants in most instances.

As we travel to and fro, we find that those who were ambitious enough to properly prepare the soil, select good seed, and keep out the weeds and insects are being amply blessed with a harvest of fruits of their kind.

We of this country, at least, can better realize the thanks we owe to God by comparing our blessings with the conditions of many

in other countries. We read of many who did not have the facilities to prepare the soil, plant the seed or root out the weeds and insects. Then we read of others where the ravages of war have destroyed the fruits of their labors, yes also their homes and in many cases even their lives.

As we meditate over God's blessings, how thankful are we? Do we show our thankfulness by proper use of and preservation of the harvest which God has given us? God has placed us here as stewards of the harvest with which He is blessing us. Do we destroy or allow many of these fruits to go to waste in order to receive a higher price for the remainder? Are we careless with a certain type of fruit just because we have plenty at this moment of time?

Let us direct our minds to

a far more important harvest with its most important and far-reaching fruit. God has prepared the soil of the hearts of men and greatly blessed them that they might develope from generation to generation. Through His Son, He has carefully sown the seed, the pure and unadulterated Word of God. He has sent His Servant, teachers and our faithful fore-fathers to distribute the seed, water it and root out the weeds.

How bountiful a harvest are we bringing in return for His many provisions and tireless efforts that He might have a little praise, thanks and service? How true to the seed is our fruit? Have we allowed the seed He has planted in our hearts to develope into gorgeous well-developed fruit? Or have we only blemished, stunted and diseased souls to reward Him for the fruit of His numerous blessings and provisions?

Have we any increase to bring Him at harvest time or are we satisfied to return only the seed? Some statistics which have been figured out may astonish us with our lack of production. "Every twenty-four hours,

one hundred and forty thousand souls pass into Eternity, over the earth. Each of those who prepare in the morning for the duties of life, know not whether they will be among the living on the morrow or not. If it takes twenty minutes to reach our place of labor, during those twenty minutes, almost two thousand souls have passed into Eternity."

Almighty God has allotted us many of these precious moments, yes perhaps so many that we do not properly value each of them. Are we awake to our opportunities and our responsibilities or are we drunken with the wine of unconcern and carelessness? God has spent the plan of salvation through His Holy Word, its use and fruitfulness lies with man. Am I about my Father's business to the best of my ability?

"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," I Cor. 5:9-10.

CHRIST'S CHURCH

Wm. Root

Part I

Yes, Christ has his Church in the world, even unto this day, regardless of all the professed denominations of apostate Christianity. Let us seriously and prayerfully investigate the Bible, which is God's holy Word concerning that church, what it is, whether you and I are in it. We must know first what the church of Christ, (of God) is, of what it constitutes, before we can get into it. There is much teaching in the Holy Bible concerning the church, let us acquaint ourselves with the Word on this subject.

First The Design of The Church

It is the design of the church of Christ to set men and women free from the law of sin, a system of faith and practice, a plan of redemption from sin, conditioned upon man's acceptance of that plan by faith in and obedience to Christ. Hence it is a law of the God-head, a law of the Spirit of Life. Rom. 8:2, "For the law of the Spirit of life in

Christ Jesus hath made me free from the law of sin and death." Therefore the design of the church is a law of pardon for sinners.

We have said that the church is a system of faith and practice. There must be a basis or foundation for that system. Paul gives it in Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

So the design of the church is a Building, a Spiritual teaching and a spiritual Organization. The next verse in Ephesians says, "In whom all the building fitly framed together groweth unto an holy temple in the Lord." The 22nd verse proves that this building is through organization. "In whom ye also are builded together (united into one body) for an habitation of God through the Spirit."

In the face of this scripture, how can one profess to be in the Spiritual church of God, by spiritual communion with God, yet not affiliating with any body of spiritual believers, in other words saved, yet not in a church or in any body or called out assembly of believers?

BIBIE MONITOR

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

The design of the church then is the Spiritual House of God. Paul says that it is such a place. I Tim. 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The Church An Organism of God

"Or sybolical of a place of worship." Therefore since God is a holy God a place of worship with him must be a holy place. Not a play house

or a place to indulge in the lustious pleasures or entertainments of human beings

"A holy place," a place to make sacrifice. Under the law a material sacrifice for sin, under grace a spiritual sacrifice for sin, having our sins washed away by Christ's blood.

Example Under The Law

Levit. 6:15-16, "And he shall take of it it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat of it."

"Moses," in the presence of God, in a holy place. Exod. 3:5, "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Also, "Joshua," in chapter 5:15, "And the captain of the Lord's host said unto Joshua, Loose thy

shoes from off thy foot; for the place whereon thou standest is holy. And Joshua did so." These scriptures teach us that to come into the presence of God is holy ground, a place to worship, the very house of God, the "church of the living God."

"The church," this place of worship was called, Courts, by David. *Psa. 65:4*, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."

Also "Jacob," when God communed with him, met him in a dream, giving him great promised blessings, caused him to utter, *Gen. 28:16-17*, "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Then Jacob made a vow and said, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob at the house of God made a covenant with God, likewise we when we accept God's "Organism," when we become one of his "Organization," are baptized into his body of believers, we we too, enter into a covenant relation with him, become a member of his body and owe him our life sacrifice.

Neh. 6:10, "Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee."

Dear reader, access to God, through the priesthood of Christ is by the avenue of the church, the house of God. *Heb. 10:19-22*, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an

evil conscience, and our bodies washed with pure water." O, they are here and there, scattered throughout the world. Do you know where they are? O, no, but God does.

The next three verses of the above text, Heb. 10:23-25 clearly shows that the house of God, (church) is composed of individuals working together, (organization) each individual must hold to the faith, nevertheless they are to work together, in unity.

The apostle says, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised). And let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching."

These plain admonitions of Paul teach us to believe that the house of God, (the church of the living God), while a spiritual organism, is also an organization, or company of believers, who are to assemble together in worship and in the carrying out of their faith as a body.

But, one says when asked, what church do you belong to? O, I belong to God's church. Who are its mem-

bers? O, they are here and there, scattered throughout the world. Do you know where they are? O, no, but God does.

While it is true that God can and does recognize his own, those who are Christians and those who are not Christians. It is also true he recognizes those who carry out the teachings of his gospel. The carrying out of the teachings of his gospel. The carrying out of those teachings require organization, a body (his body of unified believers, who assemble themselves together).

Dear reader I do not believe that the Church of Christ, which is the home of God is constituted or made up of some invisible spiritual something, which only God can recognize in single individuals. If that is true, your unworthy servant does not have the true light of the gospel.

We will admit that the experience of Jacob, who called Bethel the house of God, was one individual's experience, nevertheless, as we see it, it was only typical of meeting God in worship.

Such every individual should do when they wor-

ship, whether it is when they come together or at any other time. Else if they fail to meet God their worship becomes vain, idol worship, rather than worshipping God.

We meet the Lord in his house. The assembly in olden time was referred to as being the house of the Lord, in which they were to bring in their sacrifices. Exod. 23:19, "The first of the first fruits of they land thou shalt bring in to the house of the Lord thy God." wish it would mean. That is what makes so many different churches, for we want things the way we think, not the way that God's Word says. We are too much for wanting things like other people, and not regarding ourselves or the church. We let the devil make us think that there is no wrong in this or that for it is just a little thing, and he is laughing at such things: But God's Word is plain, and it means just what it says.

Likewise under grace, God requires our first fruits. Whole hearted service, our best gifts, undivided worship, unconditional surrender to his Word and Will, in loving obedience, these are our sacrifices in God's house. It is the little foxes that spoil the vine; read S. S. 2:15. They are hard to get rid of, for when they grow up, they cannot understand why it is wrong to them, for their hearts are hardened to it, and they forget that God's Word says that we must give up all. Some think that God does not mean what he said, but, "if our gospel be hid, it is hid to them that are lost," 2 Cor. 4:3.

Great Bend, Kans.
(To be continued.)

CLIMBING UP SOME OTHER WAY

Wm. H. Kinney

We have been thinking on this subject for some time. We all should be more earnest in studying God's Word so as to be sure that we get it as it means and not as we

When we try to change God's Word, we must be lost. I was talking to a man one time that was trying to tell me how many roads there were that went to Heaven. He named over different churches, and said each of them went to

Heaven; so we see how many try to change God's Word. That is the reason why there are so many who are lost. They want to travel the broad way and claim that they are doing God's will. Then they say, "Well, we are all going to the same place." They all will that are on the broad way, for we know that it leads to Hell and Destruction. Some cut it down to three ways. They say that there are two extremes, and we should travel on the middle way; but that is climbing up some other way, and not taking God's Word for it. If we try any other way but God's way, the Lord will spue us out of his mouth. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." We see that we are in danger if we try to crowd in another way other than the way God has planned. We are trying to change God's law.

There are no extremes in serving God, for it is just his way and no other. When we have done all which we are commanded, we are just unprofitable servants. "So

likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: We have done that which was our duty to do." Luke 17:10. We see by this that there is no extremes in keeping the evil out of the Church. If we do not, we are a deceiver and are found trying to cause a division, then that starts another church. Just because we will not obey God's Word, we find ourselves trying to make God's Word to please ourselves.

We are like the Jews, when the Lord said unto them, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, we will not harken." Jer. 6:16-17. When we try to live as the world, and be in the church, we are like these Jews; only they said it by mouth, and we say it by our deeds. We try to tell God what we will do and what we will not, changing God's Word, caus-

ing divisions, starting another church, teaching such things, claiming that we are right and doing God's service.

Is our conscience clear, dear readers; do you not know that the devil will make you believe you are right in whatever evil you engage in? We know that God's Word is true and right. If we do not give up all, we are none of his. He is not double minded, and he has no respect of persons.

When we do the evil things of the world, we are in danger of the judgment, for we are taking from and adding to God's Word. We are found teaching men another gospel: "Which is not another, but there be some that trouble you, and would pervert the gospel of Christ." Gal. 1:7. That is trying to start another church—but read verses 8:11 also. We see it will be better for us as the Dunkard Brethren church to hold fast that which is good and not be found feeding the little foxes. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," Mark 8:34.

When he said all, he did

not mean to save one little fox to bring in for an idol to worship. We know the way Saul did when the Lord sent him to smite Amalek and utterly destroy all that they had. Read all of 1 Sam. 15. We see that Saul was trying to climb up another way, just as we are when we are not willing to give up the little pet foxes. The Lord will not have any more respect for us than he had for Saul, so we better get every evil thing out of our lives and not try to climb up some other way. We do not want to be called a thief and a robber.

Now let us study and meditate on God's Word. There is only one way that leads to the Glory of God. May we all reach this glory is my prayer.

Dallas Center, Iowa.

STEADFASTNESS

Lester Bittinger

Matt. 3:13-17, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto

him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

John 3:1-5, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Matt. 12:43-45, "When the

unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

After that one has confessed, and has been baptized they are clean through the cleansing of the baptism and the spirit, the water and the blood. Then he is like unto the house empty, swept and garnished. The good seed has sprang up, then cometh the cares of this world, and some are choked, but some bring forth fruit.

They that fall away are like that man which findeth the house swept and garnished, they become more wicked than they were before.

They which stand faithful bring forth good fruits unto eternal life. They are those spoken of in Matt. 12:50,

"For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." If we serve Christ faithfully, we will keep His commandments as He has given them to us; to guide us into all truth and everlasting life, and thus we will be His brethren.

Grantsville, Md.

LIBERALITY

Wm. N. Kinsley

1 John 3:1, "Behold, what manner of love the Father hath bestowed upon us." God has done something for humanity. Liberal means: to bestow or do something good to others.

Luke 21:1, "As Jesus looked up, and saw the rich men casting their gifts unto the treasury, and he saw also a certain poor widow casting in thither two mites, and he said, of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

Luke 18:18, 22, 23, "A certain ruler asked Jesus, saying, Good Master, what shall I do to inherit eternal life? Thou knowest the commandments . . . And he said, all these have I kept from my youth up. When Jesus heard these things, he said unto him, yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me. And when he heard this, he was very sorrowful: for he was very rich."

Some people think just so they keep the ten commandments given to Moses, that is salvation. Some even repeat ceremonial worship for salvation. Some have agreed how much they will give. Some are untruthful how much their income or wealth is, like Ananias and Sapphira, his wife. Acts 5:1, Sold a possession, and kept back part of the price, and brought a certain part, and laid it at the apostles' feet. Why hast thou conceived this thing in thine heart? Thou hast not only lied unto men, but unto God. I wonder how many Christians are not guilty of this same thing?

Luke 12:34, "For where

your treasures is, there will your heart be also." For the Son of man is not come to destroy men's lives, but to save them. How about those preachers who are advocating war from behind the sacred desk? Rom. 8:9, "Now if any man has not the Spirit of Christ, he none of his." The carnal mind is enmity against God. Luke 19:10, "For the Son of man is come to seek and to save that which was lost."

Matt. 18:11-13, "For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth unto the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Is this the way of men of today? It seems if one member goes astray, some throw stones at the one that went astray. Even so it is not the will of your Father which is in heaven, that one of these little ones perish."

Gal. 6:1, "Brethren, if a man be overtaken in a fault,

ye which are spiritual, restore such an one in the spirit of meekness." De we understand this that we should throw stones at such a one? The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, meekness. If ye are led by the Spirit, ye are not under the law, or any man made rule.

Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. "Love worketh no ill to his neighbor. Neither does it to his brethren.

Heb. 12:14-15, "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God." If we fail to do these things where is our salvation? Many people who do not pass for liberals are just too lazy to work. One can not be a Christian without being liberal, but you can be a conservative and still not be a Christian. If you are a Christian you are both a liberalist and also a conservative, but no extremist.

Paul writes in Phil. 4:5-7, "Let your moderation be

known unto all men. The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Christians that lived in the second century, were no authors of human doctrines or traditions, neither had they adopted any ceremonial way of worship. Their citizenship was in heaven, not of the kingdom of the world. They loved all men, but were persecuted by some men. They were poor, and made many riches. They were liberal, and abounded in all things. Those that hated them could not give a just reason. They had their obstacles or handicaps to meet up with. They did not glory in their accomplishments or in the works of their hands, or organization. Today in this twentieth century we have many church organizations.

Jer. 9:23-24, "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." II Cor. 10:17-18, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom

the Lord commendeth." Yet of myself I will not glory, but in mine infirmities. I Pet. 1:24, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

James 4:14-15, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. Now ye rejoice in your boastings: All such rejoicing is evil." With all the glory that king Solomon possessed, before he died he confessed vanity, vanity, all is vanity. The human mind could not conceive the greatness of his kingdom and wisdom and wealth, but when his end came all this was vanity. King David repented unto the Lord before his death.

We read in the early days of the church they had all things common, even in the second century. Acts 4:32, "The multitude of them that believed were of one heart and of one soul: and they had all things common."

As obedient children, not fashioning yourselves according to the former lusts in your ignorance. He which hath called you is holy, so be ye holy. Foras-

much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as a Lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth.

John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Jesus said, I am the bread of life. For I came down from heaven, not to do mine own will, but the will of him that sent me. This was a liberal act. This is the will of the Father which hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise them up at the last day. Jesus said, Verily I say unto you except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. And him that cometh to me I will in no wise cast out.

III John 9:10, "Diotrephes, who loveth the preeminence among them, receiveth us

not. Neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." If we have not the Spirit of Christ we are none of his. Some people are baptized into a church. But Paul states in Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ. For there is neither male nor female, bond or free, Jew nor Greek. For ye are all one in Christ Jesus. For ye are all the children of God by faith in Christ Jesus.

Though an angel preach any other gospel unto you than that which we have preached unto you, let him be accursed. So say I now again, if any man preach any other gospel unto you than that ye have received let him be accursed. I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. The Apostle Paul was a liberal man. He did not preach his own selfish will, but the will of the Lord Jesus Christ, and yet he was a prisoner of the Lord, making a full surrender to the

Lord Jesus, and to do his will.

Rev. 1:3. Blessed is he that readeth, and they that hear . . . and keep those things which are written therein." Jesus Christ is the faithful witness, and the first begotten of the dead. Unto him that loved us, and washed us from our sins in his own blood.

Softly and tenderly Jesus is calling, calling for you and for me; tho we have sinned, he has mercy and pardon, pardon for you and for me.

Hartville, Ohio.

NEWS ITEMS

GOSHEN, IND.

The Goshen church will hold its Harvest meeting on Sunday, Sept. 28th with Paul Reed as the speaker. This service will mark the beginning of our revival effort and will last through Oct. 12th. Our love-feast will be October 11th.

Sister Maurine Carpenter, Cor.

BEREAN, VA.

The Berean church has enjoyed a real spiritual feast. Bro. Paul Reed from Carthage, Va., came to be with us for a week's meetings.

We were sorry it could not have been longer, for every sermon was filled with power and demonstration of the Holy Spirit. Bro. Reed labored hard while with us and did some real mission work. Those that had no way to get to church, he went with his car and brought them in. One was received into fellowship from the Church of The Brethren.

Quite a few from the Bethel, Pa., congregation came down during the meeting, for which we were glad. Bro. and Sister George Longenecker and family and Sister Irene Berkenstock were with us on Wednesday night. Elder and Sister David Ebling and Bro. and Sister Long and children were with us on Saturday night and Sunday morning. We were indeed glad for these dear brethren and sisters being with us and for their fellowship and help. We hope they, as well as others, will come again. We need help and encouragement. We ask an interest in your prayers that the work may continue at our little church. May the Lord help us to do what we can for the up-building of His kingdom.

Sister Josie Lam, Cor.

ELDORADO, OHIO

The Eldorado congregation met in council meeting August 2nd, by singing hymn No. 451. Bro. Herbert Parker read the 4th chapter of Philippians, followed by prayer.

Business was taken care of in a Christian manner. We decided to have our Lovefeast September 27, starting at 7 p. m., Saturday evening. We extend a cordial invitation to all who can be with us at

this meeting. Bro. Herbert Parker closed the meeting by prayer.

Jacob Gibbel, Cor.

GREAT BEND MISSION

On August 10, the members at this place were made to rejoice, when 25 members, with their children, came to worship with us. There were two Elders and four ministers among them, all coming from the Quinter and Kansas City congregations.

These brethren brought us three soul stirring messages while here, which were very much appreciated. Services were held in a large upper room. Basket dinner was served at the noon hour and enjoyed by all.

We thank all who came for their coming into our midst. May God richly bless you all and we invite all back again. Also we welcome any of the brethren, who may be passing our way, to stop and worship with us. Pray for us that we may be faithful stewards in God's kingdom:

Wm. Root, Great Bend, Kans.

CHRISTIAN STANDARDS

Russell Holl

When persons become Christians they are brought into close association with other Christians and form a congregation as part of the "one fold," John 10:16. A dedicated Christian is not called to live to himself but is invited to enter with his

fellow Christians into the united service of the Lord. He is expected to use more than common decency in his association with others. He must use good sense and also demonstrate his love for the brethren. Jesus gave us a good standard saying, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

The entire scripture is full of good council as to a christian's conduct. A christian cannot be self-willed, have his own way or show no consideration for the feelings of his associates. To recognize principles of truth and rightly apply them is the way of righteousness. We can see how vital it is for the christian not to delve in the doctrines of demons as expounded by false religion. Such exercises of free-will brings one into the clutches of the devil, and thence cast out into outer darkness; and how great is that darkness.

Therefore a Christian's life and thinking must be fed daily on teachings of truth which are gathered from God's revealed Word of truth. Truth abides forever. Truth is indestructible. Jesus

contrasted the two courses; He compares those who build their faith on the rock of truth with those foolish ones who build on the sand of untruth. Those building on the rock of truth will weather the storm of persecution. Those building on the sand of untruth will not and great will be their fall.

Works and deeds that christians used to perform while they were in bondage to satan's organization and which have now been put away are well described and commented on by Paul. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told in time past, that they which do such things shall not inherit the kingdom of God."

On the other hand, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," Gal. 5:19-23.

from the bondage that grips mankind, a fight is again ahead of us to retain that freedom which the truth of God's Word brings us. With such freedom Christ sets us free, Gal. 5:1. Not only do we liberate ourselves by accepting Him as our Redeemer and Saviour from satan's bondage, but we also have a commisison to tell others, that they too may accept Christ Jesus as their Redeemer and find that true freedom.

The Christian minister's commission is the same as that of Jesus, where he said in quoting from Isaiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," Isa. 6:1-1; Luke 4:18.

By our preaching Christ Jesus, as man's sole redeemer, we are urging the prisoners of sin to go forth and accept freedom. "Wherefore come out from among

Having gained freedom

them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6: 17. This means that all liberated ones must make a clean break from satan's old-world organization. They must maintain a moral and spiritual separation therefrom. When the hour comes for the utter destruction of satan's house of bondage, christians will not be found captive therein, to suffer a common fate with the scoffers in God's destruction of that unclean organization. Let us not be found among those who ignore the clear warnings set out in the Scriptures, governing our present and future welfare.

R. 1, Louisville, Ohio.

TOURING THE HOLY LAND

Paul R. Myers

Part VII. Rome (Part 3)

Continuing our visit in Rome, we next went to the Catacombs. Among all the monuments of antiquity, the catacombs are, along with Pompei, the only ones which, having been buried, have

come down to the present time, nearly intact.

The Catacombs, often called the Cradle of Christianity, are fascinating and compare with nothing else in the world. They throw a light on the life of the people that lived in their age. Within the Catacombs, and carved on many of the tombs are prayers, hopes, and doctrines of the people who were entombed there.

These Catacombs were the cemeteries of the early Roman people. Forty-two have been discovered and explored, so far. It has been authoritatively estimated that if all the underground tunnels comprising the Catacombs, were in one straight continuous line, they would reach longer than the length of Italy, itself.

There are under Rome, many, many miles of catacomb galleries. They reach as far as the Alps mountains, and at times, were a real Christian subterranean Italy.

The first catacombs were excavated by the Jews, before the period of Christianity. Later, the christians did much excavating. Based on reliable authority, the many inscriptions found in

the catacombs are all the proof needed, that from the time of the Apostles Paul and Peter, Christianity was a part of even the best class of Romans.

The catacombs became a great place of safety for the early Christians, when pursued or threatened martyrdom, for herein they sought refuge. To provide greater safety, they destroyed the known entrances and made secret entrances to their underground hiding places.

We were in the Catacombs of St. Sebastian. Within these catacombs are many inscriptions venerating the Apostles Paul and Peter. The passageways are but a few feet wide, with tombs three high on either side. Too, the tombs are end to end nearly the entire length of the passageways.

Many thousands were at one time buried here. At present there are no bodies in the Catacombs. When people were entombed here, their wealth was buried with them. Pirates have robbed every grave. There are many bones about, as evidence of it being a city of the dead.

It gives a person a feeling of the need of being ready

to meet you Master, when you literally walk through, around and between the graves where thousands in ages past have been buried.

There are no modern lights in the catacombs. We carried candles which ably added weirdness to the place. Comparing these burial places with our modern well kept cemeteries shows the advance of modernization, even as it pertaineth to death and burial.

A volume could be written on what we saw in Rome. The most impressive places of interest to us was Paul's Prison and the Appian Way. Our bus pulled up to a large masonry building. Our guide informed us this building was the Mamertine prison. It was the first state prison built in Rome. It originally was built as a place of punishment and confinement for criminals of every description. Later it was used as a prison for captives of great importance.

We approached a large doorway which led down a flight of steps to the cell block. Iron gates stood adjar for us to pass through. At the foot of the steps we entered a room, or cell, simi-

lar to a cave. It was huge, for a prison cell and apparently hewed out of rock. It was cold and damp. It was the cell in which the Apostle Paul was a prisoner.

Here again it was utterly impossible to withhold tears. In one corner was a band and chain, our guides telling us it easily could have been the band and chain that bound Paul. Whether or not it was the original, it indicated how he was bound, when here imprisoned for the sake of the Gospel.

Paul was a chosen vessel of God to bring the plan of salvation to the Gentiles. He was fervent in his work for his Master. He endured much for the cause of Christ. Many attempts were made to take his life. He was stoned, beaten with rods, imprisoned, put in stocks, mobbed and shipwrecked, yet without surrendering his faith in Almighty God.

Here, we, a few Christian believers stood, as free men, in the prison where Paul was cast. It touched our hearts. We held devotions here. We read scriptures that Paul wrote while a prisoner in this cell. He wrote letters of encouragement to those without, those

who were enjoying their freedom. Seems Paul was able to give encouragement, when under such circumstances, he should have been the one needing encouragement. We can take a lesson from Paul. Even if we have reason to feel discouraged, let us keep it to ourselves and as we meet with our fellowman, offer encouragement to one and all. Spreading sunshine will bring sunshine in return.

We were impressed with the dampness and coolness of this cell. We referred to Paul's writings to Timothy, his son in the faith. In 2 Tim. 4:13, he requested Timothy to bring to him his cloke which he left at Troas. How vividly that scripture became a reality. We easily could understand why Paul desired more clothing, having to spend much time in this cold, damp cell. Does it not touch your heart, dear reader, that a soldier of the cross had to be a prisoner, and then to have to be so uncomfortable that he desired more clothing to keep him warm? Such was the lot of our elder brother Paul.

What are we willing to endure for the sake of the Gospel?

I like to read and re-read Paul's writings to Timothy. They are means of encouragement to all christians and especially young ministers. 2 Timothy was written by Paul to Timothy while Paul was awaiting martyrdom. The fact that Paul could write such beautiful and helpful words, while he himself, was awaiting execution is marvelous. It certainly shows the Christ spirit in him. It gives us a high goal to attain unto.

I cannot here, go into detail regarding all the scriptures that illuminated themselves and appeared in capital letters while we were in this prison. It might become boresome to the reader. I do want to refer to 2 Tim. 4:58. Paul admonished Timothy and each of us to watch and be on our guard. Endure afflictions. Do the work of an evangelist. Make full proof of thy ministry. He himself, was ready to be offered. "His departure was at hand." He knew his time was near to leave this life. Thanks be unto God for his assurance and confidence in knowing what was ahead for him. And not for him only, but unto all them also, that love His appearing.

Paul was imprisoned at Rome at least twice. While being a prisoner there he wrote the books of Philemon, Colossians, Ephesians and Phillipians. Possibly others.

Other than Christ, Paul was the greatest missionary that ever lived. Yet, history tells us that during the destruction of Rome, Paul was beheaded.

Two of the things that bothered Paul very much was false teachers and false brethren. Might we learn from Paul the lesson to guard against such today.

Paul's prison stands as a constant reminder to each Christian. After Christ paid the full price of our redemption on Calvary, it still requires an individual effort on the part of each one to maintain the church in its primitive purity and its native loveliness. If need be, we should be willing to suffer, endure imprisonment, even death, that we might win an incorruptible crown.

Box 117, Greentown, O.

(To be continued.)

PRAYER AND GUIDANCE

Prayer mellows the heart so it will tenderly yield to

guidance.

Prayer keeps the soul awake to the importance of each day.

Prayer holds the Father's hand tight for every great experience.

Prayer keeps the heart open for the great lessons of every day.

Prayer holds God in a loving friendship, it's a constant touch.

Prayer keeps us completely in His will. We do not wander. We stay in His will.

Prayer keeps us through shadow and sunshine sweet in His will—though at times very rugged.

GET SOMEBODY ELSE

The Lord had a job for me

But I had so much else to do,

I said, "You get somebody else,

Or wait till I get through."

I don't know how the Lord made out

But He seemed to get along.

But I felt kinda sneakin like,

Knowed I'd done God wrong.

One day I needed the Lord,

Needed Him right away;

But He never answered me at all—

And I could hear Him say,

Down in my accusin' heart,

"It's got too much to do,

You get somebody else,

Or wait till I get through."

Now when the good Lord has a job for me,

I never tries to shirk;

But I drop what I have on hand

And does the good Lord's work,

And my affairs can run along,

Or wait till I get through;

Nobody can do the work

The Lord marked out for you.

Selected, Sister Stump.

WHY NOT BE KIND?

So brief a time we have to stay

Along this dear, familiar way;

It seems to me we should be kind

To those whose lives touch your and mine.

The hands that serve us every day,
Should we not help them while we may?

They are so kind that none can guess

How soon they'll cease our lives to bless.

The hearts that love us, who may know

How soon the long, long way must go.

Then might we not their faults forgive

And make them happy while they live?

So many faults in life there are

We need not go to seek them far;

But time is short and you and I

Might let the little faults go by.

And seek for what is true and fine
In those whose lives touch yours

and mine;

This seems to me the better way,

Then why not, friend, begin today.

Selected by Elizabeth Wisler.

In the sweetness of friendship let
there be laughter,
And sharing of pleasures,
For in the dew of little things
The heart finds its morning and is
refreshed.

Brave your storm with firm en-
deavor,
Let your vain repinings go.
Hopeful hearts will find forever,
Roses underneath the snow.
—Cooper.

Most people who bury the hatchet
mark the spot.

DEVOTIONAL READING FOR OCTOBER

Prayer

Memory verse, Matt. 26:41,
"Watch and pray, that ye enter
not into temptation: the spirit in-
deed is willing, but the flesh is
weak."

Wed. 1—Psa. 61,
Thurs. 2—Psa. 64.
Fri. 3—Psa. 67.
Sat. 4—Prov. 15:1-10.

Memory verse, I Thess. 5:17,
"Pray without ceasing."

Sun. 5—Gen. 18:23-33.
Mon. 6—Gen. 32:24-32.
Tues. 7—II Sam. 7:22-29.
Wed. 8—I Kings 8:22-31.
Thurs. 9—Kings 8:31-41.
Fri. 10—Luke 11:1-13.
Sat. 11—Luke 18:1-9.

Memory verse, Matt. 7:7, "Ask,
and it shall be given you; seek, and
ye shall find; knock, and it shall
be opened unto you."

Sun. 12—John 17.
Mon. 13—Rom. 8:26-39.
Tues. 14—Rev. 5:1-14.

Wed. 15—Psa. 65.
Thurs. 16—Matt. 26:36-47.
Fri. 17—James 5:11-20.
Sat. 18—Luke 18:1-9.

Memory verse, I Chron. 16:11,
"Seek the Lord and His strength,
seek His face continually."

Sun. 19—Luke 18:9-15.
Mon. 20—Judges 6:36-40.
Tues. 21—Eph. 6:11-24.
Wed. 22—Phil. 1:1-12.
Thurs. 23—I Sam. 1:19-28.
Fri. 24—Psa. 91.
Sat. 25—Isa. 58.

Memory verse, Mark 11:24,
"Therefore I say unto you, what
things soever ye desire, when ye
pray, believe that ye receive them,
and ye shall have them."

Sun. 26—I Tim. 2.
Mon. 27—John 16:20-29.
Tues. 28—II Kings 19:14-20.
Wed. 29—John 15:1-12.
Thurs. 30—Psa. 4.
Fri. 31—Acts 4:23-32.

ADULT SUNDAY SCHOOL LESSONS

Oct. 5—We Are to Make Ourselves
a Good Pattern. Tit.
2:1-15.
Oct. 12—We Are Justified by the
Grace of God. Tit. 3:1-12.
Oct. 19—Paul Makes an Appeal for
a Run-away Slave. Phile-
mon 1-25.
Oct. 26—The Gospel Message came
Through the Son. Heb.
1:1-14.
Nov. 2—The Son Made Reconcilia-
tion for the Sins of the
People. Heb. 2:1-18.
Nov. 9—We are the House of the
Lord. Heb. 3:1-19.
Nov. 16—The Word of God is
Powerful. Heb. 4:1-16.
Nov. 23—Thanksgiving Lesson—
David and the People Give
Thanks to God. I Chron.
29:6-20.
Nov. 30—Jesus Our High Priest.
Heb. 5:1-14.

- Dec. 7—There is Danger in Apostasy. Heb. 6:1-20.
 Dec. 14—The Son Abideth Priest Continually. Heb. 7:1-14.
 Dec. 21—Christmas Lesson—The Visit of the Wise Men. Matt. 2:1-23.
 Dec. 28—Our High Priest Saves to the Uttermost. Heb. 7:15-28.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 5—Creation. Gen. 1:1-27, Psa. 104:1-7.
 Oct. 12—Adam and Eve. Gen. 3:1-13, 20-24.
 Oct. 19—Noah and the Ark. Gen. 6:5-22, 7-1.
 Oct. 26—The Rainbow. Gen. 8:1-22, 9:11-16.
 Nov. 2—Abram Leaves His Home. Gen. 12:1-7, 22:18, Heb. 11:8.
 Nov. 9—A Young Man on a Trip. Gen. 28:1-22.
 Nov. 16—God Cares For a Baby. Exodus 1:7-22, 2:1-10.
 Nov. 23—Thanksgiving—A Boy Who Thanked God. Psa. 23, 100, 150.
 Nov. 30—God cares For All Things. Prov. 30:24-28, Psa. 50:10, Joel 2:22.
 Dec. 7—Mary and Joseph on a Trip. Luke 2:1-7.
 Dec. 14—The Shepherds and Baby Jesus. Luke 2:8-20.
 Dec. 21—Christmas—The Visit of the Wise Men. Matt. 2:1-12.
 Dec. 28—(Review) The Christmas Stories Re-told. I John 4:7-11.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIAN EDUCATION

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. 2:15. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding," Prov. 9:10.

This study is definitely not limited to one class or one age of Christians. It actually should begin as a child and continue until life fades toward death. Not to study is sheer laziness or unconcern. The amount of study, required of an individual, depends upon the talents and opportunities with which God blessed us.

Christian study or education may be derived in various ways. It may be prayerful reading of God's Word. It may be sincere

meditation on God's Word. It may come by comparing one scripture with another or one author with another. It may be following one thought, one word or one command through various books of the Bible. It may be through learning of the history, geography or people of the text, through other books.

As we begin to mediate upon this subject, notice the purpose of our studying, "To shew ourselves approved unto God." It should not be to boast of our knowledge, to excell someone else, or to please man. If God gives us talents and we do not use them, how can God approve our efforts. In order to be approved of God, we need to continually ask God for help in our studying and to study things and in ways that He can approve them.

At this time of the year to witness for our Lord and our children, our younger members and in fact each of us, in this climate at least, applies themselves much more to studying than we have in the past hot months. Actually it is not education unless we apply or put to practice the knowledge gained through our studying.

Our subject is limited by the word Christian. This implies that there can be education that is not christian. There definitely is much so-called education that is not christian. First, just what would be our purpose in acquiring education which is not approved of God. Without question it would hinder our true Christian life, so why waste time or effort at it?

Education, to be approved of God, must be applied in ways and means that God approves of in His Holy Word. It will not be approved of God, if it is not used or if it is used in a way contrary to His Word. The Lord needs workers in many, many ways of service in this life. If we acquire and apply our education under the direction of the Holy Spirit, we should be able to perform whatever task we may find

Naturally the best place to seek Christian Education is from Christian teachers. Sad to say, this may require careful thought and advice from those who have had christian experience and even then we may not find a proper place to seek knowledge. The first sure place for such education is from a prayerful study of God's Word. The second place is from christian parents, if you are blessed with such. Next your Minister, Sunday school teacher and entire church service should afford you Christian education.

Unless you chance to be blessed with christian secular teachers, you need to use much care and christian advice to know what to accept and what not to accept from secular teachers. You can use definite christian care and advice in the selection of the books you read and in the selection of the chums and companions you associate with. We even need to use great christian care in the occupation we accept and in the communities we select to live in. We need to be especially careful about these if we intend to

raise up a family among this occupation and community.

Whether we realize it or not our christian education is acquired even though our daily routine of life and association. Since pleasing God and serving His purpose is our actual aim in life and His fear is Wisdom and His knowledge is understanding; why not center our life around the church and its duties? Why settle far away from our church and then blame the church because it does not bring fellowship and understanding to us? In case the church is not what we think it should be, first be certain that our idea of the church is aproved by God's Holy Word and then get busy and strengthen the church where it is weak.

JESUS ON TRIAL

Thornton Mellott

Following the observance of the feast in the upper room, where the Lord's Supper had been eaten, the Communion of the Body and Blood of our Savior was instituted to commemorate the great sacrifice which was to be offered. Soon He was

betrayed, arrested and in our last writing we left Him in the hands of the high priest, Annas by name, for he was father-in-law to Caiaphas, the high priest. He questioned Jesus regarding His doctrine, and particularly His followers, to find out how far His authority and His influence had spread. All prisoners had to be formally charged and convinced before the Sanhedrin, and Caiaphas wished to know which, if any, of that body might be partial to the prisoner.

John 18:19-20, "The high priest asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I even taught in the synagogue, and in the temple, whither the Jews always resort; in secret have I said nothing. Why ask thou me? Ask them that heard me, what I have said unto them: they know what I said." When He had thus spoken, on this point, an officer struck Him for contempt of the high priest. Caiaphas could not get any information against Jesus, so they took council together to put Him to death. When morning was come, all the chief priest and

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

elders of the people took council against Jesus to put Him to death. Psal. 71:10, "Mine enemies speak against me; and they that lay wait for my soul take council together."

Matt. 27:2-5, "When they had bound him, they led him away, and delivered him to Pontius Pilate, the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betray-

ed innocent blood. And they said, what is that to us? See thou to that. He cast down the thirty pieces of silver in the temple, and went out and hanged himself."

Let us look at Judas a minute, he betrayed His Master with a kiss, and sold Him for thirty pieces of silver, let us ask ourselves one question. Are any of us, who read these lines, guilty of selling his Lord and Master for much less than thirty pieces of silver? Perhaps for the pleasures of this world, styles, fashions, and many other things we may mention. He betrayed Him with a kiss, it does not need to be a kiss, we can betray our Lord in many ways. Matt. 10:33, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

As Jesus stood before the council the governor asked Him many things. Luke 23, Art thou the king of the Jews? Jesus said unto him, thou sayest it. The Jews were like the people today, all like sheep have gone astray, we have turned every one to his own way; is it not almost the same, if not altogether, as it was in the

time of Isaiah. We all want our own way, we want to be free to go as we please, not to please God, but to please our own carnal mind. If I cannot dress as I like, in modern styles I do not want in the church. We are told to come out from among the world, and be a separate people.

Jesus was brought as a lamb to the slaughter, as a sheep before his shearer is dumb so opened He not His mouth. For the transgression was He stricken, He made His grave with the wicked, with the rich in His death. Because He did no violence, neither was there any deceit in His mouth. The Jews first accused Him of being a malefactor, and added the offence of forbidding the people to pay tribute to the Romans. Pilate questioned Jesus briefly, and found nothing to sustain these charges against Him, the chief priest then brought other charges, which were an astonishment to Pilate.

They were more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he

asked whether He was a Galilean. As soon as he heard that He was a Galilean, he sent Him to Herod. Herod was a half Jew, who ruled that section of Palestine. Herod was at Jerusalem for the passover, and he was pleased to think that Pilate would send Christ to him, for Herod and Pilate were at enmity at the time.

When Herod saw Jesus he was glad, not for any good, but that he might see some of the miracles He performed. Herod asked the prisoner many questions but He answered him never a word. The chief priests and scribes, stood and accused Him but He answered nothing. Herod, not getting any information had to be satisfied and therefore sent Him back to Pilate and thus Pilate was obliged to decide the case.

Pilate tried an appeal from the chief priests and rulers of the people themselves, realizing that the priests through envy and malice had instigated the charge. Pilate tried one time more, when he was set down on the judgment seat his wife sent unto him, saying, "Have nothing to do with this just man, for I have suffered many things

this day in a dream because of Him." Pilate said unto Jesus, hearest thou not how many things they witness against thee? He answered him not a word; *Psa. 38:13*, "But I, as a deaf man, heard not; and I was as a dumb man that opened not his mouth."

Pilate went one time more into the judgment hall, and said unto Jesus, who art thou? Jesus gave him no answer. Then said Pilate unto Him, *Speaketh thou not unto me?* Knowest thou not I have power to crucify thee and have power to release Thee? Jesus answered thou couldest have no power at all against me, except it were given thee from above. He that delivereth me unto you hath the greater sin. Then Pilate was willing to release Him, but the Jews cried out crucify Him, if you let this man go, Thou art not Caesar's friend.

When Herod heard this saying, he brought Jesus forth and set down in the judgment seat. As it was the preparation of the pass-over, and he said unto the Jews, behold your King: but they cried out away with him. Pilate said unto them, shall I crucify your king?

We have no King but Caesar. Then released he Barabus unto them, and when he had scourged Jesus, he delivered Him to be crucified. *Isa. 50:6*, I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

Many of us may not know what crucifixion really is, here in America, the supreme punishment is either hanging or the electric chair. Crucifixion is an ancient punishment, known to the Asorians, Babylonians, Greeks and adopted by the Romans for the lower form of criminals. This kind of punishment is severe lingering death. Let us stop and think, if this was my son or your son, God so loved us that He gave His son to suffer and die in our stead, that we might live; then think, how little we are willing to do for Him?

Needmore, Pa.

SALVATION

William N. Kinsley

Salvation, Oh the joyful sound. It is pleasure to our ears: A sovereign balm for every wound, a joy to raise the sound. Salvation, an

act of safety. An action of shall be in heaven over one an unsaved to a saved condition. A deliverance from sin, and also a promise of a future life. The redemption of man from the bondage of sin. Preservation. Delivered from destruction. Repent and believe the gospel. Luke 11:32, "For the men of Nineveh did repent at the preaching of Jonas; and behold, a greater than Jonas is come or is here." Luke 13:2:3, "Jesus answering said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but, except ye repent, ye shall likewise perish."

Those eighteen upon whom the tower of Siloam fell, and slew them all, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay: Except ye repent, ye shall all likewise perish. Acts 2:38, "Then the Apostle Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. Luke 15:7, "Rejoice with me; for I have found my sheep which was lost. Likewise, joy

shall be in heaven over one sinner that repenteth."

Acts 8:22, "Repent therefore of this thy wickedness; that the thought of thine heart may be forgiven thee. For thy heart is not right in the sight of God." Acts 17:27-30, "That we should seek the Lord if haply they might feel after him, and find him, through he be not far from every one of us." Now commandeth all men everywhere to repent. Rev. 2:4-5, "I have somewhat against thee, because thou hast left thy first love, (pure love). Remember therefore from whence thou art fallen, and repent, and do the first works." Heb. 6:9, "Beloved, we are persuaded better things of you and things that accompany salvation."

We desire that everyone of you do shew the same diligence to the full assurance of hope to the end. Some people think they get or have salvation at a moment of time when they decided the way of going. Surely we must decide or chose the way of salvation. We enlist to the King Emmanuel, the King of kings and Lord of lords, to serve Him in His kingdom which will give every soul a rich reward,

eternal life, eternal joy and happiness.

I Peter 1, "Ye rejoice with joy unspeakable and full of glory. Receiving the end of faith even the salvation of your soul. Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Ye were not redeemed with corruptible things, but with the precious blood of Jesus Christ, as a lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth.

Some say there is no more to do, since we were saved by grace. I John 2, Hereby we do know that we know him if we keep His commandments. I write unto you, little children because your sins are forgiven you, for his name's sake. 2 Cor. 6:2, "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold now is the accepted time; behold, now is the day of salvation." Salvation is of the Lord. Habakkuk 3:18, I will rejoice in the Lord, I will joy in the God of my salvation."

Luke 19, "When Jesus came to the place, he looked up; and saw Zaccheus and

said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house, and he made haste, and came down, and received him (Jesus) joyfully. Jesus said unto him, This day is salvation come to this house." The scribes and Pharisees saw it and found fault with Jesus, saying that he (Jesus) was going to be a guest with a man that is a sinner. For the Son of man is come to seek and to save that which was lost.

Luke 3:6, "All flesh shall see the salvation of God."

1 Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Let us be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. We must choose who we will serve. We must choose the narrow road, the new way.

Rom. 7:6, "That we should serve in newness of Spirit, and not in the oldness of the letter." II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; Behold, all things are become new." Rev. 21:5, "Behold I make all things new, write: For these words are true

and faithful." Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." So it requires a new birth. Ye must be born again. Rom. 6:4, "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

John 3, Nicodemus a ruler of the Jews: the same came to Jesus by night, and said unto him. We know that thou art a teacher come from God. Nicodemus made an honest confession. For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, how can a man be born again when he is old? Jesus answered, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, ye must be born again. These are Jesus own words the Saviour of the world, the Son of God.

The meaning of the word

born. To bring forth an invisible or unvisible or unseen to a visible or seen condition of existing or being. It is impossible to be born with the head being visible or without coming forth. Neither can the greater be born from the lesser, as according to reason and nature the smaller is born from the greater. The whole body must come forth for a natural birth and also for a spiritual birth.

Jesus said unto him (Nicodemus), Art thou a Master (or teacher) of Israel, knowest not these things? John was baptizing in Aenon near to Salem, because there was much water there: and they came and were baptized. I am persuaded to believe that Nicodemus was baptized henceforth. Why not make a full surrender?

HYMN

Oh turn ye poor sinners,
For why will ye die,
When God in great mercy
Is coming so nigh.
Now Jesus invites you,
The Spirit says come,
And angels are waiting
To welcome you home.
O Come ye, and give
The dear Saviour your heart,
Trusting in the dear Saviour,
And never to depart:
O how can we leave you?

Why will ye not come?
 And prove that His mercy
 Is boundless and free.
 And now Christ is ready
 Your souls to receive,
 O how can you question
 If you will believe,
 If sin is your burden,
 Why will ye not come?
 It is you He bids welcome:
 He bids you come home.

Hartville, Ohio.

TOURING THE HOLY LAND

Paul R. Myers

Part VII. Rome (Part 4)

Another Biblical place that is well worth any Christian's time and money to visit is the Appian Way, leading out of Rome.

It is the oldest Roman road and the first paved road in the world. It was built in 312 B. C. by Appius Claudius the Censor, for whom it was named.

It originally was built as a military road between Rome and the south of Italy. Many temples and historical buildings once stood along this Way. Now only the ruins stand as evidence of past history.

Besides being a celebrated military road, the Appian Way was noted for the cemeteries and tombs which

are prominent, even today, on either side of this narrow roadway.

These burial places were used by the aristocratic families of Rome. Several of these tombs are still standing in a sufficiently preserved form to give the visitor a good general idea as to the type architecture and mode of building centuries ago. They were made of stone. Some were nearly circular, other square, many more were rectangular in shape.

Along the Appian Way, a large wall parallels the road for quite some distance. Also, the remains of one of the aqueducts referred to in another chapter, can be seen along this Way.

The Appian Way begins at Rome and terminates near the Bay of Naples. Appii Forum and Three Taverns are mentioned in Acts 28:15. Hence, its Biblical significance.

We traveled by auto over this noted highway. It is very narrow. The wall referred to, the tombs and burying places and many old, sturdy trees adorn the roadway and add to its rustic beauty.

The roadway was origin-

ally paved with large round stone and the same stone constitute the roadway to this day. Once, only beasts of burden, with their two wheeled carts, and people traveling afoot used this road. It was not built for our modern means of travel. However, in late years, it has been black-topped to accommodate auto transportation. Occasionally sections of the road were left uncovered so that the original stone can be seen by the many Biblical travelers who visit here each year. Shadows cast on the roadway by the big trees and wall makes it picturesque.

The importance of this road to the Christian is several fold. Over this road the Apostle of the Gentiles, Paul, traveled to Rome. He ended in Rome, the long and dangerous voyage which began at Caesarea, after he had appealed to Caesar. He was brought to Rome accompanied by Luke and Aristarchus of Thessalonica, under the guard of Julius. While making this journey to Rome, Paul and his party were met by brethren at Appii Forum and Three Taverns. Their coming to meet him so inspired and

elated him, the Word says he took courage and thanked God. Even while journeying to Rome to be imprisoned, he received comfort and encouragement when he met brethren along the way.

We should find comfort and encouragement in meeting brethren and sisters as we travel the way of life. A brother in the spirit oftentimes proves closer than a brother in the flesh. Sometimes, just to talk to and confide in brethren and sisters gives untold comfort. We should prove to be a comfort to one another. We should offer each other encouragement, when needed.

It is very un-Christ like to place discouragements in the pathway of Christians. Christ condemns it. The Bible throughout condemns it. Rather, it teaches us to help one another. Bear one another's burdens. To love one another, etc.

I believe Paul was all the stronger and faced his imprisonment with greater courage, because he had an opportunity to confer with brethren. They were an inspiration to him and I believe that he was an inspiration to the brethren. Let us apply this Biblical teaching

to our own lives. Sometimes we await the meeting of a brother to scorn him, falsely accuse him and many other things prompted by Satan. We too often yield to satan, when we are commanded to yield to God. Much church trouble could be eliminated if each individual member would guard himself as to how and what he says about other members.

Many more lines could be written regarding the Appian Way. It was built by slave labor. We were told that many early believers, because of their faith, became human torches, burnt at the stake, and the light from their burning bodies illuminated the darkness to the extent that the night shift of laborers could thus see to work.

When Nero burnt Rome, many Christians fled Rome via the Appian Way. Some succeeded in escaping. Others, pursued by Nero's army were massacred along this Way.

Paul traveled this noted roadway possibly more than once. We were very thankful to walk on the same road he walked on. Much more do we want to walk on the

same Spiritual road he walked upon. His traveling to Rome meant his life. He gave his life in this city. He lost his natural life. Matt. 10:39, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

We had very worshipful hearts as we lingered to read the scripture referring to this road and to think that we were blessed to the extent that we were actually treading upon this road.

To touch and walk over the same actual stones that the apostles Paul and Peter walked over filled our hearts with joy and at the same time solemnity.

While standing upon that Biblical roadway, I am sure each of our party resolved to live closer to the Master in the future than we had in the past.

When our guide thought it time to leave, it seemed that we should stay longer. It just seemed like, that maybe, shortly, that great man of God, Paul, might pass by and we could then thank him for his writings to us and the fine example his life is for us to pattern after.

Thus soul-thrilled and soul-filled we returned to

our hotel. We had seen many interesting places in the city of Rome. The most important to us being the Biblical places.

To actually be at the exact spot and place referred to in God's Holy Word was cause many, many times to thank Him for what we have seen and heard.

We were ready to leave Rome to continue on towards Palestine. It was referred to in one of the first chapters that we saw the hand of God working in our favor many times on this tour.

Those who keep informed on world events recall that during last December, there was a great outbreak of war in Cairo and around the Suez Canal. From Rome we were scheduled to fly to Cairo, Egypt.

Knowing the trouble at Cairo, there was considerable question, first, if we should attempt to visit there, and second, whether we would be permitted and even if it was advisable, if permitted.

We shall never forget the prayer meeting we eleven had at the airport at Rome, asking God to show us His will. Asking that He would

lead and protect our little group on this pilgrimage.

We felt His protecting hand and felt that He had answered that we should continue our journey and that He would be with us. Keep these few above thoughts in mind as we continue the next few chapters.

We boarded our plane at 9:30 in the evening and left Rome, our next landing to be at Cairo, 1375 miles distant.

Part IX. Enroute to Cairo

After leaving Rome for Cairo, we were told by the ship's officer that we would fly at an altitude of 16,500 feet, and that we would be due in Athens, Greece in approximately two and one half hours.

We were served a very delicious meal on board. We were much surprised to learn we were flying in the same plane, "The Star of Ohio," in which we flew from New York to London. On that trip the plane had been to Cairo, returned to New York and was again back this far to Cairo.

Our trip started in New York with very rough weather. Everywhere we were so far, the weather had been bad ahead of us, but

cleared the day we visited the various places. On this flight from Rome to Cairo, we had nice weather most of the way. We had reason to thank God for His blessing us with pleasant weather.

At 12:15 midnight we flew over Corinth. The illuminated city presented a beautiful sight from the air. It appeared like a jeweled fairy land, each light casting its rays into the clear atmosphere. In another fifteen minutes we arrived over and landed at Athens. We did not tour Athens until on our return from Palestine. In a later chapter, we will give an account of our tour of Athens.

While grounded at Athens, we talked to our pilot. He informed us that there was rough weather ahead on our way to Cairo. We asked if it was going to be dangerous to proceed, or whether it would delay us. He said, "no, we will fly over the storm and have a nice flight on to Cairo."

We left the airport at Athens shortly and true to the pilot's predictions, we flew over the storm and had a smooth ride the entire way.

Saturday morning, Dec. 22, about 5:30 we landed in

Cairo, Egypt. The airport is approximately ten miles out from the city. Before we were permitted to leave the ship, an officer came on board and briefed us.

He told us we were in a war zone. We would see evidence of trouble on every hand. We wondered what he was going to say next. Remember, we had had a prayer meeting in Rome to cover this very situation. God heard and God answered our prayers. God literally paved the way ahead of us. The officer told us we would be permitted to visit Cairo. However, we were to strictly attend to our own affairs.

We were not to talk to anyone other than our guides. We were to answer no one, only the guides and authorities. We were not to tell any inquisitor who we were, where we came from or where we were going. We were not to expose our cameras or take any pictures in public. We were to behave ourselves and by obeying orders we would be permitted to tour this war torn city.

In addition to the officer giving us our instructions, our tour conductor, Mr.

Gretzinger, cautioned us also. He had previous experience in traveling through war torn countries.

As we walked from our plane to the bus waiting for us, we were aware that we were stopping for the first time on the sands of the continent of Africa. We boarded our bus and were taken to our head quarters, the Hotel Victoria.

Along the entire way from the airport to downtown Cairo, soldiers, guns, army trucks, and army personnel were common sights. As we approached the business part of Cairo, we were quite fascinated by the many queer sights. Houses and store buildings are much different than in the states.

Here many vendors carry their merchandise on the tops of their heads, as we saw in Rome. Many, many donkeys draw their loads of freight and produce. Milk men with large cans strapped to their donkey delivers their product in bulk, into the customer's container, without any thought of refrigeration or sanitation, same as in Rome. Bread men carry large trays full of bread on their heads and go from place to place, delivering their baked goods. One can see all kinds of merchandise being dispensed in the same manner.

Another interesting oddity, long since having disappeared from the streets of our bigger cities is the old fashioned street car, the type with the long running board on either side. Remember how the conductor used to collect the fares by walking the length of the car on either side, instead of going down the center of the car.

The old style cars were crowded with passengers well beyond the capacity. Many, many boys were clinging to the sides, hanging on the front and back ends like bees on a lump of sugar. Even many were riding on the roofs of the trolleys. Our guides informed us that most of the boys hanging on outside of the car were stealing their ride. The conductors were unable to keep them off or collect their fares. The cars did not move very fast and often, before the cars were completely stopped, these boys were off and running. It was very interesting.

The Victoria hotel is a very good hotel, according

to Egyptian standards. However, it comes short in comparison with American hotels.

The ceilings were 14 feet high. There was no heat, which would have been much appreciated. The elevator carried three besides the operator. To take our group of eleven to our rooms required four trips of the elevator. We found this same situation at other places.

Here, too, the door knobs were in the center of the door, not at one edge like we are accustomed to. The baths connecting to our rooms were very large. The beds were high from the floor. We had a lot of things here to get used to in a short time.

We immediately noticed the people. They are all dark complexioned. Men wore long gowns, similar to women. Their gowns are full, sort of wrapped around and many of them are so long they drag on the ground. It had rained there before our arrival and it was not unusual to see men walking, their gowns dragging in the mud. From a distance, it is difficult to tell a man from a woman.

Men, women and children

in Cairo are very untidy. Cleanliness does not seem to be one of their virtues.

Since we had flown all night it was thought advisable to clean up, have breakfast and rest an hour or two before beginning our sightseeing tour. The rest and cleaning up was fine. However, not too much could be truthfully said in favor of the Egyptian food.

Mid-forenoon our party boarded a sightseeing bus, escorted by a local guide. He pointed out to us the interesting places of Cairo and its environs.

Box 117, Greentown, O.

(To be continued.)

NEWS ITEMS

QUINTER, KANSAS

The Quinter church will begin a series of meetings on Oct. 26th and continue for two weeks, closing with a Lovefeast Nov. 8. Bro. Vern Hostetler of Ohio will be the evangelist. We invite all who can to come and worship with us. Pray that the Lord may direct Bro. Hostetler, that the church may be edified and souls may be saved.

Elma Jamison, Cor.

PIONEER, OHIO

The Pleasant Ridge Congregation

met in quarterly council August 25. Koonen speaking to us on Gal. 6. Bro. Verh Hostetler opened the After the tables were fully prepared in the evening, and as a part lesson and commenting on the same. Our Elder, Melvin Roesch, led our thoughts during a brief examination service. Following this then took charge of the meeting.

It was decided, the Lord permitting, to have our fall Communion on Saturday, Nov. 1, with services beginning at 10:30 a. m. Communion services in the evening and Sunday school and preaching the following forenoon. A hearty invitation is extended to all to attend these services. May we all pray for and get ready for these services.

H. A. Throne, Cor.

LOVEFEAST DATES

- Oct. 4—Plevna, Ind.
- Oct. 5—Walnut Grove, Md.
- Oct. 11—Goshen, Ind.
- Oct. 11—Kansas City, Mo.
- Oct. 11—Mechanicsburg, Pa.
- Oct. 18—Berean, Va.
- Oct. 19—N. Lancaster, Pa.
- Oct. 25—Englewood, Ohio.
- Oct. 26—Bethel, Pa.
- Nov. 2—Shrewsbury, Pa.
- Nov. 9—Vienna, Va.

PERU, IND.

The Midway congregation met in council Aug. 23rd with Bro. Morphey in charge, our presiding elder being absent. We made preparations for our Communion and received a favorable report from the visiting brethren. We decided to try to have a revival meeting in October.

We had services in the afternoon of Aug. 30 with Bro. Clarence Surbey opening and Bro. Emanuel

On Sunday morning we gathered for morning worship, followed by breakfast. 47 were present for Sunday school and church services. After opening by Bro. Koonen, Bro. Surbey preached on John 3:1-13, showing the need of being converted and becoming child-like. Dinner followed these services. We thank those of our neighboring congregations for their presence and assistance during these meetings.

Now the Midway-Plevna joint Harvest meeting is just past, being held Sept. 14th, this year at Plevna. Much good exhortation was given. In the forenoon Bro. Parker emphasized the saying "It is later than you think" with regard to the Gentile age. Following this Bro. Robbins showed us what it really means to be a Christian. After dinner Bro. Robbins told us how thankful to God we should be, for all the material blessings and Christian training which we have received.

The Midway congregation has the consent of Bro. D. Paul Reed of Virginia to come and preach for us in a one-week series of meetings, beginning the evening of Oct. 12 or 13, as soon as he finishes a series of meetings at Goshen. We invite all who can to come and worship with us in these meetings.

Mrs. Paul B. Myers, Cor.

SWANTON, MD.

The Broadwater Chapel enjoyed a series of meetings conducted by Bro. Paul Myers from Greentown, Ohio. He labored with us ten days, preaching the Word of God. These meetings were well attended. There was about 66 surrounding the Lord's table on Saturday evening.

We were glad when seven souls came out. Five were baptized and two reclaimed. Our meeting closed on Sunday, Aug. 3rd, with an all day meeting. We want to thank all the visiting brethren and sisters from other congregations for their efforts of being with us. We welcome them all back again.

May we all pray for Bro. Myers that he may continue on in the service of the Lord.

Hilda Sines, Cor.

WEST FULTON, OHIO

We, the West Fulton church met for council Wednesday, evening, Aug. 27. Opening song No. 210, Bro. Edward Johnson read 2 Peter 3, and gave us some uplifting thoughts, Bro. Harold Beck led in prayer.

Our Elder took charge of the meeting. Our evangelistic meetings start Oct. 12, with Bro. Millard Haldeman of Quinter, Kans., as the speaker, our Harvest meeting will be the first Sunday of these meetings.

We decided to have a Lovefeast at the close of these meetings which will be Oct. 25. We extend a hearty invitation to all who can come and enjoy these meetings with us.

May we all pray for the success of these meetings.

Sarah Roesch, Cor.

WAYNESBORO, PA.

We the Waynesboro congregation expect to begin a two weeks' meeting on Nov. 2nd. Bro. Ammon Keller of Lebanon, Pa., will be the evangelist.

At the close of the meeting Nov. 15th we expect to hold our Lovefeast. Your prayers and presence at these services will be gratefully appreciated.

Sister Demuth, Cor.

BROTHERLY LOVE

"God is love." "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through him." "Beloved, if God so loved us, we ought also to love one another." "We know that we have passed from death to life, because we love the brethren." John. We want no better evidence of the divine origin of our holy religion than the precious truth that the God of the Bible is the God of love. The scepter of heaven is the septr of love, and heaven is the home of love. If we would enter heaven, we must love and be lovable as the children of God.

The first "fruit of the Spirit" is love. "Because we love the brethren," we have

the evidence "we know . . . that we have passed from death unto life." This is positive knowledge. We begin that course of life here which is characteristic of heaven, if we are truly the children of God. Wars will cease; hatred, wrath, strife, malice and seditions will be put away, and in their stead "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," will exercise their gentle sway.

Its characteristic. Christian benevolence is a characteristic of love. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Bear ye one another's burdens and so fulfill the law of Christ."

Its evidence. Keeping the commandments of God is the evidence of love. "By this we know that we love the children of God, when we love God and keep his commandments." "For this is the love of God that we keep his commandments: and his commandments are not grievous, 1 John 5:2-3.

The Holy Kiss. The salutation of the holy kiss is the Christian token of love.

"By this shall all men know that ye are my disciples, if ye have one for another," John 13:35. This is a command of God five times repeated; salute one another with an holy kiss, Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14. It was the practice of the apostolic church, Acts 20:37. This is the symbol of spiritual love, given by the Holy Spirit to a holy people. We cannot evade the force of this command upon the ground that it is but once commanded. Neither can we discard it because it is not imperative, for it is each time given in the imperative mode.

Besides all this, we cannot dismiss it from the church as some reject the Supper and Feet-washing, upon the assumed ground that it was practiced by Christ and the apostles before Pentecost, and lacks apostolic authority, for it is an apostolic precept, repeatedly and positively given—and to "all brethren." In the primitive church the holy kiss was observed at baptism, at feet-washing, at the Communion, at the ordination of ministers, etc. (See Christian Antiquities, Art. Holy Kiss).

This is the practice of the Brethren. When the children of God observe this command, and thus give evidence that they love God, by keeping His commandments, they are brought into holy christian fellowship one with another, and into a holy communion with God. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us," I Jno. 4:12.

Because the salutation of the kiss was common among the Jews and other Oriental nations, but is no longer a common practice, is no reason why this command should be disregarded. It only shows how the custom of the age has departed from the order of God. The law of God makes no provision for the ever-varying customs of the world. Neither is it necessary to salute all the saints that are living. To give the salutation on all proper occasions, among all the brethren, fully answers the purpose of this command.

In regard to this primitive practice, Dean Stanley justly observes: "Had any primitive Christian been told that the time would come when

this, the very sign of Christian brotherhood and sisterhood, would be absolutely and utterly disregarded in the Christian church, they would have thought that this must be the result of unprecedented persecution, or unprecedented unbelief. It is impossible to imagine the omission of any act more sacred, more significant, more necessary (according to the view which then prevailed) to the edification of the service." (Christian Institutions, p. 63.)—Daniel Hays in the Path of Life.

FOXES' CHRISTIAN MARTYRS

Chapter XI Cont'd.

Continued Persecution of The Waldenses

Emboldened by their fancied security the Waldenses had long ceased to meeting secret places for worship; they assembled openly in their churches. Hearing this, the new duke sent troops into the valleys, and declared that if the people would not change their faith, he would have them driven from the country. But the soldiers soon found the Waldenses

too numerous to be safely attacked by the force brought against them, so they returned without accomplishing anything. There was, therefore, peace in the valleys for a few years longer.

At length, Paul III, becoming pope, he gave orders to the council at Turin to send messengers to the Waldenses to offer them the following hard terms, as the price of continued peace: That they must return to the church of Rome; and that to prove their obedience, they must send twelve of their principal men, with all their ministers and school masters, to Turin, to be dealt with as the council saw fit. It was threatened that if they rejected these propositions, persecution and death should be their penalty.

In answer to these demands the Waldenses made the following reply: That no power could force them to renounce their religion. That they would never consent to put their best friends into the hands of their worst enemies. That they valued the approbation of the King who reigns in heaven more than any earthly king; for they considered their souls

far more precious than their bodies.

This defiant reply so enraged the council that they seized all the Waldenses who ventured out from their mountain hiding place, and put them to death in the most cruel ways. Soon after, the king of France was asked to send troops to assist in driving the Waldenses from their strongholds, but just as the army was about to march, the princes of Germany interfered, and threatened to send soldiers to help the Waldenses. Upon this, the king of France, not wishing to go to war with so great a nation, ordered back his troops. This greatly disappointed the council, but for want of a sufficient force of soldiers the persecution gradually ceased. They still continued to put to death such Waldenses as they caught by chance, but owing to their caution, very few were thus taken.

After a few years peace, the Waldenses were again disturbed; the pope's legate, coming to Turin, told the duke he was astonished that he had not yet rooted out the unbelievers from his dominions, or compelled them to return to the church of

Rome. He said that such conduct awakened suspicion that the duke was, himself, a favorer of those heretics, and he would accordingly report him to the pope. Stung by this accusation, and fearful of getting the ill-will of the pope, the duke determined to make a show of energy; so entering Piedmont with several regiments of soldiers, he began to hang, drown, and burn all the Waldenses who came in his way. Those who fled had their goods plundered and their houses burned. When they caught a minister or a schoolmaster, they put him to such dreadful tortures as made the less hardened among them turn away in horror.

Some of the worst of these ruffians having seized a minister, as he was going to preach, started to take him to their camp to burn him. His people hearing of this, armed themselves, pursued and attacked the captors, who finding they could not hold their prisoner, stabbed the poor man, and left him weltering in his blood. His rescuers did all they could to save his life, but in vain; for he died as they were carrying him home.

Brave Defence of the Men of Rosa

Many of the towns and villages of the Waldenses had been destroyed, and their inhabitants killed or driven away; but the village of Rosa had until now escaped, as it was built high up on a steep and rocky mountain. One day the duke of Savoy, hearing that some of the people he had driven from their homes had found refuge at Rosa, determined to destroy the place, so that it would no longer shelter any fugitives. He therefore sent an officer and three hundred men, to take it by surprise.

But the men of Rosa, hearing of the intended attack, appointed one of their number, Joshua Gianavel, an experienced soldier, captain, and made ready to resist the force that had been sent against them. Now, the town could only be approached by a single narrow mountain path, therefore Gianavel and his men hid themselves near this path, and as soon as the enemy appeared, suddenly started up from behind the rocks and bushes, and made so fierce an attack that the soldiers, panic-stricken,

turned and fled, leaving many of their number dead upon the ground.

The men of Rosa, after this victory, sent a letter to the marquis of Pianessa, a general officer of the duke, saying, "They were sorry to take up arms, but the secret approach of a body of troops, had greatly offended them; and as it was their custom never to suffer any armed force to enter their little town, they had repelled force by force, and should do so again; but in all other respects they professed themselves dutiful, obedient, and loyal subjects to their sovereign prince, the duke of Savoy.

The marquis, in order to continue the deception, and intending to make another attack, answered, "That he was perfectly satisfied with their behavior, for they had done right, and had even rendered a service to their country, as the man who had attempted to enter the town could not have been his troops, but a band of desperate robbers who lurked in those mountains, and had become a terror to the neighboring country." To give a greater appearance of truth to his words, he published a proclamation, expressing thanks to the citizens of Rosa for their attack upon the soldiers. The very next day, however, he sent a larger force than before to take the town, while the people, as thought, were lulled into security.

Captain Gianavel, however, was not thus to be deceived; he attacked these new enemies as he had done the others, and forced them to flee down the mountain, leaving, as before, many of their dead and wounded companions lying upon the rocky path.

Failing in these attempts, the marquis determined on a third, but, still trying to deceive, he published another proclamation, disowning any knowledge of the second attempt. He soon sent 700 chosen men upon the expedition, who in spite of the brave defence of the inhabitants, entered Rosa and began to murder every man, woman, and child in the place. Captain Gianavel, at the head of his company, though they had been beaten in the fight on the road, took up a strong position behind a wall of stones and wood which they had hurriedly thrown across the single

street leading to the interior of the town. Here he succeeded in holding the enemy back.

The commander of the marquis' forces was astonished and dismayed at this new obstacle, as he thought he had at least overcome all difficulties. He tried to force his way into the street, but it was too narrow for more than 12 men at a time, and the men of Rosa being safe behind a breastwork, killed all these before others could advance. Seeing his men falling around him, and fearing disgrace if he permitted further slaughter, the commander reluctantly ordered a retreat. Unwilling, however to withdraw his men by the same road he had entered, on account of its steepness, he undertook to retire toward the town of Villaro, by another path, which, though narrow and difficult, was easier of descent. Here, however, he again suffered from the tireless activity and courage of Gianavel, who having posted his little band upon the rocks, greatly annoyed the troops as they passed, and even pursued them till they entered the open country.

The marquis of Pianessa,

finding all his attempts to take Rosa by surprise had failed, resolved to throw off the mask; and publicly announced that every man who would bear arms against the heretics of Rosa would be well rewarded, and that any officer who could take the town itself should have half the booty.

PLEVNA, IND.

On Sept. 21st, Bro. David Ebling, of Bethel, Pa., will be with us to begin a two weeks' series of meetings. Our Lovefeast will be Oct. 4th with all day services on Saturday and Sunday.

We extend an invitation to all who can come, and be with us during these meetings.

Ruthanna Kintner, Cor.

SENTENCE SERMONS

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

The diamond cannot be polished without friction, nor man perfected without trials.

God reveals himself to us when we listen to His guidance; God reveals Himself through us when we share our guidance with others.

BIBLE MONITOR

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No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FAITH IN PRACTICE

"Andrew, Simon Peter's brother, first findeth his own brother, Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ," John 1:41. We do not hear very much about Andrew, in the New Testament, but we do gather some very important characteristics from the little we do read of him.

From this text we conclude that Andrew heard Jesus speak. What percent of the people today hear Jesus speak? Perhaps we dare say that less than half the people of the world have the regular opportunity to hear the teachings of Jesus. This, less than half of the individuals of the world, are the ones we need to warn because they are the responsible part of humanity

The sad truth is that a small percent of the people actually hear the teachings of Jesus, who do have an opportunity to regularly hear Him.

Why do those not hear Jesus who have an opportunity? Many do not have time to hear Jesus through His Word or otherwise, because the cares of this world have taken up their time. No doubt, in the sight of God, the most important characteristic of the wise man is, to properly use the time God allots him while here on earth. Our allotment and use of time is a very serious matter to be considered.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit

shall of the Spirit reap life everlasting," Gal. 6:7-8. Perhaps nothing is more discouraging in this life than to labor toward a certain end and afterwards realize that we have made no progress toward that end. Without question the thing that will bring the greatest remorse and anguish, when our Savior comes to this earth, is the revelation that we have had the opportunity to hear, trust and serve our Lord, but we have failed to do it.

From our text we must conclude that Andrew had faith in what he heard of the Lord Jesus. Of the people who do allot of their time to hear their Savior, what percent actually believe what they hear? Sad, that from experience, we must conclude that this group is small also. Again, why is this true? Once more we must conclude that individuals have allowed the power of satan to so control their lives, that even though they did hear the Lord, in one way or another, they did not allow a trust, a faith, a belief in Him to be established in their lives. Without a trust, a realization, a faith in a person, principle or thing, it will never occupy much of our time or have much effect on our lives.

Coming right down to our individual selves, it is possible that this is the reason for our lack of productivity in the service of our Lord and Savior? Are our own convictions too uncertain? Are we definitely certain that He has the key to Eternity, the way of Salvation, the power to judge the quick and the dead? "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art Christ, the Son of the living God," John 6:68-69. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. 1:12.

"According to **your** faith be it unto you," Matt. 9:29. We often wonder, why things are the way they are? or why things in life go the way they do? It is amazing what some individuals in the past were able to accomplish, why because of their faith.

From our text we realize that Andrew believed that Jesus was the Christ, the Redeemer of mankind. He did not say He might be, or some

think that He is, but "We have found the Messias." From this we can conclude: that he had heard of Him before this, likely from the Old Testament teachings; that he had believed in Him before this, that He was and that He should come on earth; also that he and others were looking for Him because they wanted to know, serve and follow Him. Without question we have each had much opportunity to hear of, know of, believe in and serve our Redeemer, what is our Faith?

From our text we must conclude that Andrew was deeply concerned about the spiritual welfare of others. First, let us think how willing people are to impress others with the value of the things of this sinful, carnal life. The things they think, go to make up life. How willingly they will offer a cigarette, a glass of strong drink, the joy in some game or sport, a carnal story or joke, some sensual picture, yes how many miles multitudes will travel for some carnal attraction. How zealous and willing are we to impart to and impress others with the True Life; not that of a moment, an hour, a week, seventy years, but for Eternity?

First, may we be fully convinced and deeply enthused that the Holy Bible does contain the Word of God, the whole plan of Salvation for us. Second, may we be ever meditative upon the spiritual things we read and hear, that we may know and unreservedly follow His will. Third, may our lives overflow with the Godlike joy and fruit that others may be impressed that we have something really valuable, enjoyable and eternal. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," John 5:39.

TREASURES

D. K. Marks

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also," Matt. 6:20-21. This is a part of the sermon that Jesus gave on the mount. Jesus spake of

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna, Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

earthly treasures and spiritual treasures. Treasures are wealth, anything valuable. Gold, silver and precious stones are valuable earthly treasures. Men and women traveled thousands of miles to get to land where gold was found, many suffered with cold, hunger and death before they came to the country of gold. Others found gold, but later thieves came and stole their gold.

Earthly treasures fade and rust away, they are stolen by thieves, they only endure for a short time. Jesus said heavenly treas-

ures laid up in heaven will last forever, there is no rust and decay in heaven. There are no thieves in heaven, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," Matt. 6:33. Jesus taught the first work in life, in youth, is to learn and seek the kingdom of God and His righteousness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21.

Jesus taught many things about the kingdom of heaven. It is like seed sown in a field that brought forth much fruit, mustard seed, leaven put in flower, a hidden treasure and a pearl of great value. Seeking and learning is needful but every one must enter into the kingdom to be saved. The message of Jesus was repent for the kingdom of heaven is at hand. The first command is to have faith (belief) in Jesus and His kingdom, without faith it is impossible to please God and enter into his kingdom. Repent, be sorry for the sins of the past, look forward to live

the life of Jesus.

Jesus taught baptism, He went to the Jordan river, where John was baptizing and told John to baptize Him, giving us an example that we should be baptized in water. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," Matt. 3:16-17. We read the apostles and Paul baptized their converts by trine immersion.

After being planted into the kingdom growth and fruit bearing are needful to live spiritually.

Reading chapter 13 of Matthew, Jesus taught the kingdom of heaven is like seed sown in a field of hard ground, stony ground, thorny ground and good growing ground. Seed sown on hard ground never grows and cannot bear fruit. Seed sown on stony ground grows for a short time, then it dies and does not bear fruit. Seed sown among thorns grows longer but dies before

it bears fruit. Seed sown on good ground grows till it has brought forth much fruit.

Jesus taught the spiritual seed is the word of God. The word of God sown in a heart without faith and without understanding will not grow spiritually. Satan taketh the word of God away and it is forgotten. Seed sown on stony ground, heareth the word, receives it with joy, obeys it a short time, then becomes weak, careless and dies away, not bearing fruit. Seed sown among thorns hears the word, obeys it, later it is choked by the deceitfulness of sin and pleasures of this world and never bears fruit. Seed sown on good ground are those who hear the word believes it, accept it and obey it faithfully until the end of life and bear fruit continually.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law," Gal. 5:22-23. The kingdom of heaven is like a man that sowed good seed in his field and while he slept an enemy came and sowed tares among the wheat and went his way. The good man left the wheat

and tares grow together till harvest. At harvest time the tares were gathered together and burnt, the wheat was gathered into his barn. Jesus taught His word is the good seed, the field is the world, the good seed are the children of the kingdom, the tares are the children of the wicked one, the enemy that sowed the tares is the devil, the harvest is the end of the world, the reapers are the angels. The angels will gather together those that offend God and live in sin and put them in a place of punishment, the good and obedient shall be placed in heaven above with God.

The kingdom of heaven is like a great treasure hid in a field. The kingdom of heaven is more valuable than the greatest treasure in this world. The kingdom of heaven is like a pearl of great price, it is more valuable than any pearl in the ocean. Many we see the need of and importance of seeking and living in the kingdom of heaven. Jesus taught His disciples that the kingdom of heaven is His church that He established here on earth. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father, but by me," Jno. 15:6.

"Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence," Jno. 18:36. The kingdom Jesus established is not of or like the kingdom of this world. It is a kingdom that will last forever.

"For where your treasure is, there will your heart be also," Matt. 6:21. Jesus knew the heart of men when he lived here in this world. Jesus said, Why think ye evil in your heart? A man came to Jesus and said, What good thing shall I do, that I may have eternal life? Jesus said keep the commandments. The man said he had kept them from his youth. Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me," Matt. 19:20. He went away sorrowful, not willing to make this sacrifice for eternal life.

When the children of Israel inherited the land of Caanan, they obeyed the

commandments of God. They received blessings and treasures from God. When Isaiah lived he prophesied that God would give them treasures of darkness, they had forsaken and despised the commands of God. God punished them with work, sickness and famine, to teach them that he gives all the good and valuable treasures. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other, ye cannot, serve God and mammon," Matt. 6:24. May we remember the words of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.

York, Pa.

GOD OR MAMMON, WHICH?

A. B. VanDyke

Matt. 6:24, "Ye cannot serve God and mammon." Is mammon necessary? Yes, is it a necessary evil? No. Well how about it? Jesus said, Ye cannot serve God and mammon. But we must

have mammon, to pay our debts, to provide for the needs of life to give to those that have need, and to pay tribute. (We feel that "mammon" includes money and on that phase this article has many thoughts, however we believe that mammon actually includes all things pertaining to this carnal world, Ed.)

In Matt. 17:27, the most unusual thing that ever happened, to obtain money to pay an obligation, is recorded. We must have mammon to conduct the way of life. How then does money separate us from God? 1 Tim. 6:10, "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Then it is for us to have, and use, money to the honor and glory of God, but not to the glory or gratifying of self. "Why spend money for that which is not bread? and your labor for that which satisfieth not?" Isa. 55:2.

Think of the many millions of dollars spent for that which is not bread. Such lusts as whisky, tobacco and cosmetics, grati-

fighting the lust of the flesh, the lust of the eye and the pride of life; in so many other ways we cannot number them. Isa. 7:15, "Butter and money shall he eat, that he might know to refuse the evil, and choose the good." So, all through the inspired Word of God, we are given through the Holy Spirit, to know and to choose the good and refuse the evil. Are we doing it?

Are we watching as we should, to keep ourselves in the line of duty, that the church may be a means by which more souls may be brought to Christ? The purpose of the church is: to bring souls to Christ and to build up souls in Christ. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen," Matt. 28:20.

What is wrong? are we more interested in earning money, mammon, than we are in living the Christ life, to save souls? Luke 9:23, "And He said to them all, if any man will come after me, let him deny himself and take up his cross daily, and follow me."

R. 3, Goshen, Ind.

COMPANONSHIP WITH GOD

James Blackwell

Let us unite our minds on one thought and enumerate the good that comes from an Almighty God, beginning from the first man Adam down to the present time. First as God formed Adam from the dust of the earth, He pronounced it good. He breathed into his nostrils that most sacred breath of life and it was good. The Lord God caused a deep sleep to fall upon Adam for the purpose of making a help-meet for him. He took a rib out of Adam and with this rib He made Eve, who was Adam's help-meet. Thus all of God's formation by creation, He pronounced it not only good but very good.

God then prepared a beautiful garden and put them in it to dress it. He told them they had access to every tree therein, except the tree of knowledge which distinguished between good and evil; for the day thou eatest thereof surely thou shalt surely die. Here is where Satan made his first appear-

ance to the human family, Christ, the beloved Son of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 1 Jno. 4:8, "He that loveth not knoweth not God; for God is love." There are two kinds of love, one a spiritual love and the other a love satisfying the flesh. John here is giving the one of the spiritual, which gives that of all eternity with God, where life and time is one continuation. The fleshly love is loving that which is of the world. The words of Christ tell us that he who loveth these things more than Me is not worthy of Me.

However God conquered him and cast him down upon the earth. God could have caused satan to have ceased to be, by not so doing God proved His mercy and patience by loving His enemy and blessing those who curse Him. Are we doing that which He has commanded us?

Though I put forth every effort to repay God for all the good He has done for me in every way, speaking first of this life alone, I will leave this life heavily indebted to God. Let us carefully contrast this fleshly abode with that life where there is no distress of body or mind and where the second death has no claim.

Many times I think of that portion of God's blessed book, John 3:16 and its value beyond measure to this world, of which the stain of sin was removed only by our own fleshly pleasures.

Do I endeavor to make the best for God in my companionship with Him? He is my never failing companion in all of my needs of the flesh and in the spiritual life. For all eternity, bless God from whom all blessings come. This frail life and this frail mind, of which I am entrusted with, I pray to God to help my journey toward that great eternity.

Quinter, Kans.

WHAT IS BELIEVING?

Ruth M. Snyder

"He that believeth on the Son hath everlasting life: and he that beliveth not the Son shall not see life; but the wrath of God abideth on him," John 3:36.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life," John 6:47.

Truly these are exceedingly great promises. I do not believe any greater promise has ever been made to mankind. But the question arises, just what is believing? A few people say they do not believe in God, eternal life, or eternal punishment. Such belief does not change

God's plan in the least for He says, I change not, Mal. 3:6. But I am convinced that even they, should a time of great distress overtake them, acknowledge a certain belief in God. But that is not the part we wish to discuss in this article.

Often times if we listen to radio ministers we hear the pleading of the speaker to fall down by the radio and accept Christ as a personal Saviour, believe on Him and we shall be saved. It seems to me that John 3:36 and John 6:47 are over-used in connection with believing and not enough of what believing consists of. It seems that so many ministers of our day speak too much of just a belief in God, but do not put enough emphasis on the doctrine and commandments that Christ and the apostles have taught us.

Perhaps I could illustrate what believing is this way: A great ship is damaged and about to sink. The warning is given and the passengers and crew are ordered to get into life boats. A few get into the life boats, but the others apparently pay no attention to the warning and order. They believe it is going to sink, yes, ??? but they

walk about unconcerned and make no attempt to get into the life boats. Will their belief save them? No, a thousand times no. It takes effort, they must do something in order to be saved. They must get into the life boats. As the ship starts its plunge downward perhaps they try in a late desperate struggle to save themselves. But, then, perhaps it is too late. How futile would seem such an unconcerned attitude when human life is at stake. But how much greater the risk of doing nothing but believing ??? when an eternal soul is at stake. Which wise thinking person is going to stand idle just believing all his life until death overtakes him and run the risk of letting his soul go to eternal damnation. But many people are doing just that.

Neither will our belief save us unless it is in accordance with God's holy and unchangeable word. If we believe His word we will also obey his commandments and follow the examples set by His son who came not to tell us the way of salvation, but to give us a living example here on earth among wicked men. Jesus said, "Ye are

my friends, if ye do whatsoever I command you," John 15:14. If we do not do what He commands us we must not be His friends, hence enemies of Christ and God. "He that is not with me is against me; and he that gathereth not with me scattereth abroad," Matt. 12:30. This verse shows that we cannot be on neutral ground; we are either for Christ or we are against him.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world," Matt. 28:19-20. Is just saying, "I believe this passage of scripture," sufficient? No, this scripture tells us what to do, and His promise to be with us always does not go into effect unless we are obedient to the commands. So is that true, of all the commands and examples that has been given us by Christ and the apostles. Our belief or faith alone will not save us. Neither will works alone save us, but we must both

believe and do, in order to be acceptable to Him.

"Thou believest that there is one God; thou doest well: The devils also believe and tremble," Jas. 2:19. It is possible that some peoples' faith does not exceed that of devils? If we just believe and do not the things He tells us I am afraid it does not. This verse tells us that the devils believe and even tremble. The devils know what is in store for them and they cannot shun it, but we can, so let us as professing Christians lay aside every weight of sin that doth so easily beset us and press forward toward the mark of the prize of the high calling in Christ Jesus by searching the scriptures for every command he has given us, and by obeying those commands. "For the body without the spirit is dead, so faith without works is dead also," Jas. 2:26.

Please read Jas. 2:14-26.

Oakland, Md.

TOURING THE HOLY LAND

Paul R. Myers

Part X. Egypt

Before giving a report of

our tour of Cairo, Egypt, it might be profitable to give some history and geography concerning Egypt.

The present name "Egypt" was given by the Greeks. In the old testament, the most frequent name given is Mizraim, in plural form.

Egypt is bounded on the north by the Mediterranean Sea, on the east by Palestine, the Arabian desert, and the Red sea; on the west by the great African or Sahara desert and on the south by Nubia. A number of these boundaries are referred to in God's Word.

The country of Egypt embraces approximately 115,000 square miles. Only about one-tenth of this area is under cultivation. The remainder is uninhabitable desert. The inhabitable portion of this land is that which borders on both sides of the Nile river and for its entire length.

Each year the Nile overflows its banks and deposits rich silt along with the moisture. Where this silt is deposited and with the warm climate the year round, two and three crops of cotton, cereals, beans, lentiles, vegetables, etc., are harvested each year. In addition to

agriculture and fruit growing, fisheries are an important item in the commerce of Egypt.

Much of this country is desert and wilderness. Both are unproductive and afford no wealth to its inhabitants. Most of the people live in the cities, traveling to the farms by crude and slow means of transportation. Agriculture, in its various forms comprise about 60% of the gainful employment.

While in Egypt, we were reminded many times of its Biblical significance. Mention is made of this land many times in the Old Testament. As a refresher, I wish to refer to several of the outstanding instances. There are many, many more.

Turn to Genesis 12:9-10. We read these words, "And Abraham journeyed, going on still toward the south. And there was a famine in the land; And Abraham went down into Egypt to sojourn there; for the famine was grievous in the land." This land which we were permitted to visit was Egypt, the same country Abram, the Father of the Faithful sojourned in.

The interesting life of Joseph, typical of the Christ,

was partly woven in Egypt. We recall how Joseph's brethren, because of jealousy, sold him to the Ishmeelites for twenty pieces of silver.

The Word says they brought him to Egypt. Gen. 37:28. "Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit; and sold Joseph to the Ishmeelites for twenty pieces of silver; and they brought Joseph into Egypt."

It was after Joseph's death that the great Hebrew oppression took place, in this same land Egypt. Read the first chapter of Exodus to get the beginning of it. Later, in the eighth chapter, we have a record of the many plagues that troubled the land. Later, we learn of God's deliverance of the Children of Israel from the hands of the Egyptians.

We enjoyed visiting this portion of Africa because of its vast difference from our own country. We often hear the expressions, heathen Africa, dark Africa and the dark continent. They refer to the inhabitants of Africa as not having accepted Christianity, or the teaching of Christ, in any form.

And true it is, they have not accepted. A few scattered segments of Africa, where missionaries have labored have become enlightened, but not the nation as a whole.

Not only is Africa in the dark, but any and all nations which fail to accept Christ. He is the Light and without the Light, a nation is in darkness, spiritually.

Where Christianity does not prevail, the nation is hindered in every way. Religiously, educational and commercially. As a whole, Africa is a shining example of such a condition. It takes the Light of the Gospel and the teachings in God's Word to lead an individual out of darkness and what is true in the lives of individuals is true of nations.

Egypt is considered the oldest country in the world, still in existence, contending with China for the honor.

It should be remembered that as God led the Children of Israel out of Egypt, He was with them. All the way through the wilderness to the Land of Canaan. He provided all their needs.

He will be with us if we are willing to be led by Him. He will lead us from earth to

glory. He will provide all our needs, both temporally and spiritually.

With these few thoughts regarding Egypt, our next chapter will deal with Cairo, its capital.

Part XI. Cairo, Egypt.

In our tour of Cairo, we first went to the Citadel. It is a Fort over 1,100 years old. Within the fort is an old Mohammedan church. Each Friday the priest climbs up one of the two very high towers of the Citadel and rings a bell which calls the Mohammedans to worship.

We were permitted to enter this sanctuary, but only after we put moccasins over our shoes. Once within, we were amazed at the costly and artistic furnishings, all overlaid with gold. Several hundred electric lights, hung by long chains from the high dome, illuminated the interior.

The floor was covered with expensive carpeting. The accoustics were as clear as a bell. Voices carried to all the walls. With all the expense and labor put into this edifice, no Mohammed women is permitted to enter. Only the men are permitted

to worship in this church. Any visiting women, such as members of our party must cover their heads before they dare enter, even for sight-seeing.

Here, as well as elsewhere we visited, in seeing how man proposes to worship man, such as Mohammed, Budda and others, made us mindful of the fact that we are not to worship man, but God, through the Lord Jesus Christ.

The Christian religion is superior to all other. The reason being, that it is built upon the rock, Christ Jesus, the living Son of the living God. God is supreme and demands our wholehearted and undivided worship. Christ, who gave His life for us, wants us to worship God, through Him, in spirit and in truth. He seeks such to worship Him. Idolatrous and heathen worship does not please Christ or God.

We visited the Cairo museum. It is very large and old. In it you find evidences of history going back 4500 years. Relics of the stone age are prevalent. The contents of King Tut's tomb are preserved here. All his chairs, beds, furnishings, cooking utensils, etc., are in-

tact and are all overlaid with gold. As in the time of Solomon, it appears that overlaying articles with gold denoted wealth.

Many stone plaques, slabs, markers and parts of buildings centuries old bear inscriptions, which, when deciphered, tell their age and historical significance.

Display after display of petrified animals, petrified mummies, fossils, etc., attracts ones attention. Here are tel-tales of age gone by. Seeing these pieces of antiquity prove the past. Reading God's Word gives just as plain, if not a plainer description of that which is to come. We should study it and acquaint ourselves with its prophecies yet to be fulfilled.

One evening while in Cairo, the local Trans World Airlines representative took us to a unique Egyptian restaurant for supper. The tables were not over twenty inches high and we sat on low hassoncks. It was quite uncomfortable, yet interesting. Some of the food was good and some we could not identify. It was an experience long to be remembered.

We visited the Nile river. A place was pointed out to

us which is supposed to be the place where Moses was hid in the bulrushes. Whether it was the exact spot or not, we do not know. We do know that God took wonderfully good care of him. He will take good care of those who have named His name if they trust and obey.

The Nile river is a beautiful stream. Its waters are blue. Old time fishing boats powered by wind sails ply up and down stream making a picturesque view.

We visited other old buildings. We crossed the Nile by bridge several times. We enjoyed the interesting sights this old city has to offer.

After having a rather thorough tour of the city, we were driven to the outskirts of Cairo, to the Mena House, which is a large hotel.

Here we were served dinner, Egyptian style. We enjoyed their hospitality and way of serving, but did not relish the food too well. Especially after we were told we had been served camel steak.

Our guide informed us that immediately after dinner, we would be taken by camel caravan to the Sphinx and Pyramids. We had often

read of others making this particular part of the tour and we awaited with interest, our ride on the camels.

Box 117, Greentown, O.
(To be continued.)

TRIAL, CRUCIFIXION AND DEATH OF CHRIST

Thornton Mellott

Part III

The turbulent trial was over. The prisoner was turned over to the Roman soldiers, for it must be a Roman execution. They led Him away to be crucified. The record is given in Matt. 27, Mark 15, Luke 23 and John 19. Then Pilate therefore took Jesus, and scourged Him. Pilate, willing to consent to the people, released unto them Barnabas, who was a murderer, and delivered Jesus unto them, when he had scourged Him, to be crucified. The soldiers platted a crown of thorns, and put it on His head and they put on Him a purple robe and said, Hail, King of the Jews; and they smote Him with their hands, and they did spit in His face and buffeted Him.

Buffered means: to strike

with the hand, beat, contend the place of crucifixion. No with the hand. Others smote doubt they were followed Him with the palm of their by a great company of hands, saying prophesy unto people, among whom were us, who is it that smote thee? women, no doubt, including Isa. 50:6, "I gave my back to the mother of Jesus. The smiters, and my cheeks guards, no doubt, heard to them that plucked off the many a curse and many a hair: I hid not my face from prayer.

shame and spitting." Again There stood by the cross in Isa. 53:3, "He is despised of Jesus: His mother, and and rejected of men; a man His mother's sister, Mary of sorrows and acquainted the wife of Cleophas, and with grief: and we hid as it Mary Magdalene. When were our faces from him; he Jesus therefore saw His was despised, and we esteem- mother, and the disciple ed him not." I was asked standing by, whom He loved, one time, if Christ ever He sayeth unto His mother, laughed? I said, we have no Woman, behold thy son: account of Him ever laugh- then saith He to the dis- ing, but we do read several ciples, behold thy mother: times where he wept. I told from that hour that disciple him, we find Him a man of (John) took her into his own sorrows. He asked me what home. Jesus knowing that was the reason for His all things were now accom- sorrows? I answered for plished, that the scripture your sins and mine. Again might be fulfilled, saith, I he asked if I think He went thirst.

through life and never Concerning Joseph, we laughed. All I could answer, have not heard much of him for sure, is that we have no since his flight into Egypt. record of Him ever laughing. In the early part of Christ's ministry we read Matt. 13:55, "It not this the carpenter's son! Is not his mother called Mary? His brethren, James, and Joses, and Simon, and Judas?" He As they led Jesus away, must have died sometime be- fore this. Jesus looking they found a man of Cyrene, fore this. Jesus looking

down from the cross, in pain and agony, told his mother to look upon John, the beloved disciple, as a son. How would we feel if this was my son or your son, my mother or your mother, would not our eyes melt in tears?

Now from the sixth hour until the ninth hour Jesus was suffering immensely on the cross, our time it would be from noon until three in the afternoon. This suffering wrang from His dying lips the impassionate cry, Eli; Eli; lama sabachthani, meaning: My God, My God, why hast thou forsaken me. The ninth hour, or three o'clock, was approaching, the end was near. Catching the word Eli, the onlookers misunderstood, thinking it was an appeal for the prophet Elias. The sufferer's lips and throat, no doubt, were parched almost beyond endurance. The guards or soldiers were supposed to stay at the cross until the condemned died.

There was two thieves crucified with Him, one on either side and Christ in the midst. Those crucified with Him, turned in their agony to revile Him, one of the malefactors sobered and rebuked the other; seeing we

are in the same condemnation and defended the innocency of Christ, "This man has done nothing amiss." He asked, "Lord remember me when thou comest into thy kingdom." To this Jesus gave the dying penitent a welcome answer, "Verily, I say unto thee, today shalt thou be with me in paradise."

Matt. 27:34, They gave him vinegar to drink mingled with gall, also adding a little myrrh to kill the pain. When He had tasted He would not drink. He wished to die with a clear conscience. Psal. 69:21, "They gave me gall for my meat: and in my thirst they gave me vinegar to drink." When they came to Calvary, they crucified Him, setting down they watched Him there. Are you sitting down and watching people crucify your Lord and Master?

Pilate ordered that an inscription be written and fixed to the cross. He had it written in Hebrew, Greek and Latin; the three languages commonly used around Jerusalem. It was "Jesus of Nazareth, the King of the Jews." The chief priests were stung with the insult and pleaded with

Pilate to have the inscription altered. They would have it read, That he said I am King of the Jews. Pilate refused, saying, What I have written I have written. As He was crucified just outside of the city, many passed by and reviled Him, wagging their heads. Psalms 109:25, "I became a reproach unto them, when they looked upon me they shook their heads."

When they came to Calvary, they crucified Him but He cried, "Father, forgive them for they know not what they do." They parted His garments, making four parts, each soldier a part. For His coat they cast lots as it was without seam woven throughout. When Jesus cried with a loud voice, "Father, into thy hands I commend my spirit, he bowed his head and gave up the ghost." There appeared a great earthquake, the vale the Temple was rent in twain from top to bottom. Many arose from their graves and appeared unto many.

Now when the guards and soldiers saw what was done, the hearts of those wicked men were softened, saying truly this was the Son of God. The passover was close at hand, they did not want the bodies to remain on the cross on the sabbath day; so to hurry their death they ordered that their legs be broken. So they broke the legs of those that were crucified with Him but when they came to Christ, they found that He was dead already and they broke not His legs but one of the soldiers with a spear thrust it in His side and therewith came out blood and water. When evening was come, there came a man of Arimathea, named Joseph, who begged the body of Jesus, and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb. Isaiah 53:9, "And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth."

Let us not read this as if it was only a story. Let us think what it cost to redeem us back to God. It cost the life of Jesus, our heavenly Father's only Son. He took upon Himself your sins and my sins. He is now at the right hand of God interceding for you and me. Let us think how He suffered on calvary's cross, for you and

me. Then let us think of the little we are doing for Him. Most of us are not willing to make an effort to live a scripturally clean life and not willing to even take Him at His Word. He tells us to adorn our bodies in modest apparel, He tells us to come out from the world and be a separate people, a peculiar people. Will we obey His Holy Word?

Needmore, Pa.

NEWS ITEMS

SWALLOW FALLS, MD.

On August 15, the Swallow Falls Congregation began their revival meeting. Bro. Ray S. Shank preached the evening of the 15th, and Bro. James Kegerreis the evening of the 16th at the Union church at Gortner, Md. The following week Bro. Kegerreis preached in the Swallow Falls church. He brought forceful spirit filled messages in which he did not shun to preach the gospel. We feel that we have been built up spiritually, and as an immediate result one aged brother who had been staying in the Evans Convalescent Home was added to our number by being received into the church on his former baptism. Bro. Charles Mosser, Evans Convalescent Home, Oak St., Oakland, Md., is in failing health due to a heart condition and would

appreciate cards and letters from those of like precious faith.

On Saturday, Aug. 23rd at 2 p. m. we met for our annual Lovefeast service. We were pleased to have visiting brethren with us: Elds. L. B. Flohr, A. W. Taylor, James Kegerreis, George Dorsey, and Ray S. Shank. In the evening 35 members surrounded the Lord's table. Bro. Kegerreis officiated.

Sunday we had our annual all-day meeting with Sunday school in the morning followed by preaching by Bro. Kegerreis. Dinner was served in the basement. We again met in the afternoon at which time Bro. Taylor directed our thoughts.

We wish to thank all those who visited with us from our neighboring congregations, and for the interest you showed in us all through these meetings. We heartily invite you and the brethren and sisters to worship and visit with us whenever possible.

Ruth M. Snyder, Cor.

WHO IS MY NEIGHBOR?

In the parable of the good Samaritan Christ has taught us very clearly that any man or woman who is in need of our love and our help—whether temporal or spiritual—is our neighbor. If we can render them any service we are to do it in the name of our Master.

There are twelve things mentioned in the narrative that the Samaritan did. We can dismiss in a word all

that the priest and Levite did—they did nothing.

1. He “came to where he was.”

2. He “saw him;” hid not, like the priest, pass by on the other.

3. He “had compassion on him.” If we would be successful winners of souls we, too, must be moved with compassion for the lost and perishing.

4. He “went to him.”

5. He “bound up his wounds.” Perhaps he had to tear up his own garments in order to bind them.

6. He poured in oil and gave some wine to the fainting man.

7. He “set him on his own beast.” Do you not think that this poor Jew must have looked with tenderness and gratitude on the Samaritan, as he was placed on the beast, while his deliverer walked by his side? All the prejudice in his heart must have disappeared long before they got to the end of their journey.

8. He “brought him to an inn.”

9. He “took care of him.” I was greatly touched at hearing of a Christian worker who met with a drunken man, so he took him home

and stayed all night with him; then, when he got sober next morning, he talked with him. Many are willing to talk with drunkards when they are sober, but how few there are who will go and hunt them up when they are in their fallen condition, and stay with them till they can be reasoned with about salvation.

10. When he departed on the morrow, the good Samaritan asked the host to care for him.

11. He gave him some money to pay the bill.

12. He said: “Whatever thou spendest more, when I come again I will repay thee.”

To reach the masses we must go to them and enter into sympathy with them, let them see that we have a heart to feel for them. There are hundreds and thousands of families that could be reached if we had thousands of Christians going to them and entering into sympathy with their sorrows. This poor world is groaning and sighing for sympathy — human sympathy. I am quite sure it was that in Christ’s life which touched the hearts of the common people. He made

himself one with them. He who was rich for our sakes became poor. The scripture plainly teaches that though Christ hates sin He loves the sinner. This story of the good Samaritan is given to teach us a lesson. Let us publish abroad the good news that Christ loves sinners, and came into the world that He might save them.

Sel. by Ruth Wilson.

LOVE

D. Watts

Had I the tongues of Greeks and Jews,
And nobler speech than angels use:
If love be absent, I am found
Like tinkling brass, and empty sound.

Were I inspired to preach and tell
All that is done in heaven and hell—

Or could my faith the world remove:

Still I am nothing without love.

Should I distribute all my store
To feed the hungry, clothe the poor,
Or give my body to the flame,
To gain a martyr's glorious name:

If love to God and love to men
Be absent, all my hopes are vain;
Nor tongues, nor gifts, nor fiery zeal,

The work of love can e'er fulfill.

Sel. by Ruth Wilson.

The tissue of the life to be,
We weave with colors all our own;
And in the field of destiny
We reap as we have sown.

—Raphael.

PRAYER

“My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.” The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

Sel. by Ruth Wilson.

SNOWVILLE, VA.

Our revival at the Mt. Jackson

church, Virginia, will begin Oct. 19, with Bro. Paul Myers from Greentown, Ohio, as evangelist. The meeting will close Nov. 2, with a Lovefeast on Saturday evening, Nov. 1. We invite any who can to come and be with us in these meetings.

Inez Reed, Cor.

DEVOTIONAL READINGS FOR NOVEMBER, 1952

Theme, Thanksgiving

Memory verse, Psal. 100:4, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Sun. 1—Deut. 8:1-14.

Memory verse, Psal. 107:22, "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

Sun. 2—Psal. 26.

Mon. 3—Col. 1:1-13.

Tues. 4—Col. 4:1-7.

Wed. 5—Phil. 4:1-8.

Thurs. 6—Isa. 51:1-7.

Fri. 7—I Chron. 29:10-20.

Sat. 8—II Chron. 5:11-14.

Memory verse, I Thess. 5:18, "In every thing give thanks; for this is the will of God in Christ Jesus concerning you."

Sun. 9—Psal. 69:30-36.

Mon. 10—Rev. 7:9-17.

Tues. 11—Gen. 4:1-9.

Wed. 12—II Cor. 4:8-18.

Thurs. 13—II Cor. 9:6-15.

Fri. 14—Amos 4:4-13.

Sat. 15—Col. 2:1-9.

Memory verse, Col. 3:15, "And let the peace of God rule in your hearts, to the which also ye are

called in one body; and be ye thankful.

Sun. 16—Jonah 2.

Mon. 17—Lev. 7:11-22.

Tues. 18—Psal. 95.

Wed. 19—Jer. 30:18-24.

Thurs. 20—I Tim. 4:1-10.

Fri. 21—Gen. 8:15-22.

Sat. 22—I Thess. 5:14-28.

Memory verse, Psal. 50:14, "Offer unto God thanksgiving; and pay thy vows unto the most high."

Sun. 23—II Thess. 2.

Mon. 24—Luke 2:25-41.

Tues. 25—Psal. 100.

Wed. 26—Romans 14:1-10.

Thurs. 27—Acts 27:33-44.

Fri. 28—Eph. 5:9-21.

Sat. 29—Dan. 2:14-24.

Memory verse, I Chron. 16:8, "Give thanks unto the Lord, call upon his name, make known his deeds among the people."

Sun. 30—Psal. 147.

ADULT SUNDAY SCHOOL LESSONS

Oct. 5—We Are to Make Ourselves a Good Pattern. Tit. 2:1-15.

Oct. 12—We Are Justified by the Grace of God. Tit. 3:1-12.

Oct. 19—Paul Makes an Appeal for a Run-away Slave. Philemon 1-25.

Oct. 26—The Gospel Message came Through the Son. Heb. 1:1-14.

Nov. 2—The Son Made Reconciliation for the Sins of the People. Heb. 2:1-18.

Nov. 9—We are the House of the Lord. Heb. 3:1-19.

Nov. 16—The Word of God is Powerful. Heb. 4:1-16.

Nov. 23—Thanksgiving Lesson—David and the People Give Thanks to God. I Chron. 29:6-20.

Nov. 30—Jesus Our High Priest. Heb. 5:1-14.

- Dec. 7—There is Danger in Apostasy. Heb. 6:1-20.
 Dec. 14—The Son Abideth Priest Continually. Heb. 7:1-14.
 Dec. 21—Christmas Lesson—The Visit of the Wise Men. Matt. 2:1-23.
 Dec. 28—Our High Priest Saves to the Uttermost. Heb. 7:15-28.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 5—Creation. Gen. 1:1-27, Ps. 104:1-7.
 Oct. 12—Adam and Eve. Gen. 3:1-13, 20-24.
 Oct. 19—Noah and the Ark. Gen. 6:5-22, 7-1.
 Oct. 26—The Rainbow. Gen. 8:1-22, 9:11-16.
 Nov. 2—Abram Leaves His Home. Gen. 12:1-7, 22:18, Heb. 11:8.
 Nov. 9—A Young Man on a Trip. Gen. 28:1-22.
 Nov. 16—God Cares For a Baby. Exodus 1:7-22, 2:1-10.
 Nov. 23—Thanksgiving—A Boy Who Thanked God. Ps. 23, 100, 150.
 Nov. 30—God Cares For All Things. Prov. 30:24-28, Ps. 50:10, Joel 2:22.
 Dec. 7—Mary and Joseph on a Trip. Luke 2:1-7.
 Dec. 14—The Shepherds and Baby Jesus. Luke 2:8-20.
 Dec. 21—Christmas—The Visit of the Wise Men. Matt. 2:1-12.
 Dec. 28—(Review) The Christmas Stories Re-told. I John 4:7-11.

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BIBLE MONITOR

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November 1, 1952

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ZEALOUS OF GOOD WORKS

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus 2:14. Christ humbled Himself and took on the form of man, thereby suffering untold problems, trials, abuses and finally death. Why? that He might redeem us back to God. In our sins? no, a purified people. We feel the individuals are few, who continually realize that they are to be purified people. In our carnal nature it is easy to copy our associates and those who we talk, walk and deal with daily. However to purify ourselves according to God's Word and labor in it is a different task.

As we grow in Christ, purifying is not enough. We

are to be zealous of good works. Actually enthused about doing good, according to God's Word. Have we experienced the joy and satisfaction that comes from good works? From really being enthusiastic about doing that which is good in the sight of God.

"Wherefore lift up the hands which hang down, and the feeble knees," Heb. 12:12. In any walk of life there is work to be done that a certain end may be accomplished. This is particularly true in the task of living according to God's will, because the reward does not always come at once and therefore the incentive to push on is not always present.

In every phase of church work there is effort required and work to be done. In almost every case the talent is there, the laborers are there,

and God, through the Holy Spirit, will supply the strength. Why then does the church not get ahead any faster? Why is so much sin even in the church itself? Is it true that the hands of its members hang down, that the knees are weak, shaking, and scarcely able to bear up the member, much less carry him forward?

True it is easier to allow our hands to hang down than to lift them up and eagerly reach forward to the task before us. True it takes determination to brace the knees and push them forward, determined to accomplish that which we set out to do. Is the reward not great enough? Do we fail in realizing the value of that reward? Why is our zeal, enthusiasm so low?

We are taught to have faith, patience and courage. We are taught to labor for Peace and Holiness. These two must go together, we cannot have peace without holiness. The world has tried this for years but has always failed because it cannot be done. Neither can we have holiness without peace with God and peace among ourselves. We should push

forward constantly, diligently and with pleasure. True pleasure is realized only, in the service of Christ.

Endure affliction with patience. Perhaps our hands hang down and our knees are feeble because of affliction. "Whom the Lord loveth he chasteneth," Heb. 12:6. We may have become discouraged because things are not going as we thought they should. Perhaps we did not see God's purpose in our life or perhaps we have been saying the wrong thing or striving the wrong way. God allows chastisement and perhaps severe affliction in order to set us aright. He puts hedges in the way to save us from sin and destruction that we may see His way.

We are free moral agents to choose and do as we wish. May we choose our way by His Word. May our faith, our efforts, our zeal be guided by His Holy Word. Are we seeking that we may find, are we endeavoring to please our Maker, are we laboring toward that invaluable blessing? "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy lord," Matt. 25:21. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:10.

THE LIGHT OF THE WORLD

Lester Bittinger

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. And the light shineth in darkness and the darkness comprehended it not," John 1:1, 3-5. John was not that light but was sent to bear witness of the light.

There are many sent to bear witness of the light, but how many believe their witness in this day and age. The works of darkness are great. Many false teachers are turning away many from the light. They are not taking Jesus at His word. "That was the true Light, which lighteth ever man that cometh into the world," John 1:9.

Men will not come into the

light because their deeds are evil. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." John 3:20. Jesus said, I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world," John 9:4-5.

Just how careful are we, who confess that we know Christ, laboring to keep in the light? "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119:105. May we take His Word as our light and always keep in that light.

Grantsville, Md.

LIBERALITY

Wm. N. Kinsley

Generous, preferring. John 1:15, "He that cometh after me is preferred before me." Rom. 12:10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Let love be without dissimulation.

May the Lord our way and pattern be,
That we all more loving, and liberal be.

BIBIE MONITOR

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May we all desire thy love to know,
Thou who taught and lived the way.
Oh that we may flee that selfish way

And more like thee and liberal be.
More forgiving, kind and true be.
Willing to leave all else but thee.

Willing to sacrifice, and serve thee,
More like thee and liberal be.

We must the way of selfish flee,
Be more liberal and pleasing thee.

If we expect the tree of life to see,
Be ever liberal, loving and kind,

Leaving all sin and selfishness behind.

A daily sacrifice we surely must make,

All selfish ways ever forsake,
And follow the Lord Jesus' liberal ways.

If we expect His sweet voice to hear,
Come up higher your place to take.

Isa. 32:8, "The liberal deviseth liberal things: and by liberal things shall he stand."

Can anyone stand in selfish righteousness? Rom. 10:3, "Being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." The Lord giveth and the Lord taketh away, blessed be the name of the Lord. The poor widow gave her last mite, she gave all that she had. She received a blessing from the Lord. Jesus gave all. He said, on one occasion, The foxes have holes, the birds of the air have their nests, but the Son of Man has not where to lay his head. All His labors were for humanity. What could He do more? He did all this willingly. Was this not liberal to the fullest extent.

The rich young man that came to Jesus and said, what lack I yet, he kept all the law from his youth up. This applies to the good moral man, or the one that has christian parents and lives an obedient life to his parents, thus expecting sal-

vation. One thing thou lack- Son of Man must suffer
est, sell all thou hast and give many things, and be rejected
to the poor, and come and of the elders and chief
follow me. Matt. 19:21-22, priests, and be slain, and be
"Jesus said unto him, If thou raised the third day. And
wilt be perfect, go and sell he said to them all, If any
that thou hast, and give to man will come after me, let
the poor, and thou shalt have him deny himself, and take
treasure in heaven: and up his cross daily, and follow
come and follow me. But me. For what is a man ad-
when the young man heard vantaged, if he gain the
that saying, he went away whole world, and lose him-
sorrowful: for he had great self, or be cast away?" Many
possessions." Where your have excuses for not follow-
heart is, there is your treas- ing Jesus. Luke 9:62, Jesus
ures also. said to them that had ex-

Mark 1:21, The young man cuses for not following, "No
that came to Jesus said, man, having put his hand to
Master all these things have the plough, and looking back,
I observed from my youth is fit for the kingdom of
concerning the command- God." So we make our own
ments, "Then Jesus behold- destiny.

ing him loved him, and said Luke 10:21, "Rather re-
unto him, one thing thou joyce because your names are
lackest: go thy way, sell written in heaven. In that
whatsoever thou hast, and hour Jesus rejoiced in spirit,
give to the poor, and thou and said, I thank thee, O
shalt have treasure in Father, Lord of heaven and
heaven: and come, take up earth, that thou hast hid
the cross, and follow me." these things from the wise
Jesus said whosoever shall (worldly wise) and prudent,
lose his life for my sake and and hast revealed them unto
the gospel's the same shall babes: even so, Father, for
save it (Eternal Life.) For so it seemed good in thy
what shall it profit a man, if sight. All things are de-
he shall gain the whole livered to me of my Father."
world, and lose his own soul? Matt. 28:18, "Jesus came and
Or what shall a man give in spake unto them, saying, all
exchange for his soul? power is given unto me in

Luke 9:22-23, 25," The heaven and in earth." Do

you believe it? Some people reckoning or judgment day? question whether He has power to heal? We read that He healed all manner of sickness and disease, with plenty of witnesses to testify and still we do not believe.

Acts 2:43, 45, "And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Is this our human nature of today? The Lord said on one occasion, It is more blessed to give, than to receive. Today's motto is, To take all you can get. As we see in the daily paper how many defrauded or bribed the government of money. In Acts 5, a certain man named Ananias, with his wife, Sapphira, sold a possession, and kept back a part of the price, brought a certain part and laid it at the Apostles' feet. Peter said, why hast thou conceived this thing in thine heart? Thou hast not just lied to men but unto God. I fear we have many people likened to Ananias and Sapphira. What will our answer be at that great

Do you call this liberal or liberality? Are we maintaining our integrity like Job of old? The Lord giveth and the Lord taketh, blessed be the name of the Lord.

Daniel 4, O, king, this decree of the most High, which is come upon thee, till thou know that the most High ruleth in the kingdom of men and giveth it to whosoever He will. A voice from heaven saying, O king Nebuchadnezzar to thee it is spoken: The kingdom is departed from thee, and thy dwelling shall be with the beasts of the field: until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. At the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured Him, that liveth forever, whose dominion and kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing. And He doeth according to His will, and none can stay His hand. Now I Nebuchadnezzar praise and extol and honour

the King of heaven, the King of kings and Lord of lords. All His works are truth and His ways of judgment and He is able to abase those that walk in pride.

King Solomon in all his glory and honour, confessed before he died, all is vanity. Many men are glorying in their great success or power, which will come to naught. This great nation, the United States, some glory in, say it never can be conquered or overcome and its resources are unlimited and inexhaustible. Some glory in its great military system for safety, having no more need of trusting in the most High God. In times past it was in God that men trusted but now it seems many put their trust in the god of this world.

All men must come to repentance sometime. Acts 3, Repent ye therefore, and be converted, that your sins may be blotted out, when the time or refreshing shall come from the presence of the Lord: Jesus Christ, which preached unto you. Whom the heaven must receive until the times of restitution of all things. God that made the world and all things therein, seeing that

He is Lord of heaven and earth, dwelleth not in temples made with hands, seeing He giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on the face of the earth and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, that they might feel after Him, and find Him though He be not far from every one of us. For in Him we live and move and have our being. Now cometh all men everywhere to repent. Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He raised Him from the dead, the Lord Jesus Christ.

HYMN

Oh turn ye poor sinners, for why
will you die,
When Jesus in great mercy is coming
so nigh.
Now Jesus invites you, the Spirit
says come,
And angels are beckoning, to welcome
you home.
Come wretched, come starving,
come just as you are,
While streams of salvation are flowing
so free.
And now Christ is ready, your souls

to receive.

Oh how can you question, if you will believe,

There is mercy in Jesus, enough and to spare:

If still you doubting make trial and see

And prove that His mercy is boundless and free.

Hartville, Ohio.

NEWS ITEMS

RIDGE CONGREGATION

The Ridge congregation met in council, Sept. 3, 1952, with our Elder James Kegerreis in charge. Opening song No. 210, scripture reading and prayer by Bro. Kegerreis. Not much business was brought before the meeting. Letters of membership were granted to Bro. and Sister Thomas Leatherman, Sister Ruth Close and Bro. Richard Leatherman.

Our series of meetings began Aug. 31st through to Sept. 7th, with Bro. Kegerreis as evangelist. He gave us some wonderful messages. Saturday, Sept. 6, services began at 2:30. Following these services we held our Lovefeast in the evening. Forty-nine surrounded the tables with Bro. Kegerreis officiating.

Elders and ministers present were Z. L. Mellott, Oakland, Md.; George Dorsey, Salisbury, Pa.; James Kegerreis, Strausstown, Pa.; Addison Taylor, Buffalo Springs, Pa.; and Otto Harris, Antioch, W. Va. We were also glad to have several other visiting Brethren and Sisters with us.

On Sunday we had Sunday school

followed by preaching. At this time the church voted for a presiding elder, the lot fell on Eld. Addison Taylor. Dinner was served in the basement. Bro. Mellott and Bro. Dorsey brought the message in the afternoon.

We wish to thank all who attended these services. We extend to all a hearty invitation to worship with us again. We ask an interest in the prayers of others that the work of the Lord might continue to go on at this place.

Sister Mamie Leatherman, Cor.

SHREWSBURY, PA.

On Aug. 18th, Bro. David Ebling of Bethel, Pa., began a two weeks' revival meeting at the Shrewsbury Dunkard Brethren church. The results of these meetings, one young brother was willing to stand for Christ and the church and were received into the church by Christian baptism. We pray that this young brother may stand faithful and be a light unto those about him.

Bro. Ebling did not shun to preach the full gospel with power and we all feel strengthened by hearing the word of God. It is up to us now to apply it to our lives and live it.

We pray God will give Bro. Ebling physical health and strength, as well as spiritual, that he may be able to go on in the service of the Master.

Our fall Lovefeast will be Nov. 2nd. Sunday school at 9:30 with preaching following. We ask all who can to be with us for this service.

Sister Stump, Cor.

ASTORIA, ILL.

We, the South Fulton Dunkard Brethren congregation, held our Lovefeast Sept. 20th and 21st with visitors from Iowa, Indiana, and Ohio. Elder Herbert Parker officiated for the communion services with 30 brethren and sisters surrounding the tables. Elder Emanuel Koons gave the examination service.

Bro. Ben Klepinger gave a very encouraging sermon Saturday evening on Landmarks. We received more inspiring sermons on Sunday from Elder Herbert Parker and Elder Sherman Reed. There were 43 there for Sunday.

We were very glad to be in these services once again and enjoy mingling with those of the same faith. We thank each one for their interest and feel sure everyone was blessed for their efforts and invite you all back again.

May we all work more willingly and with a heart of faith until we are all called home.

Sister Martha I. Harman, Cor.

DALLAS CENTER, IOWA

We have come to the close of almost two weeks of spirit-filled sermons, given by Bro. Ebling. The sermons were centered on Christ and what He means to us. Here are a few thoughts of interest. The beginning was appropriate, on being revived. If we are revived our hearts will rejoice and our lives radiate out to others. We must put self behind the cross and hold up Christ. Too many people look on the Christian life as a burden. Prayer is, getting in contact with

God. May we keep the avenue open and get results. Too often we pray

selfishly. Then we need to pray that something be taken out rather than ask God to give us things. It takes only part of a man to say a prayer, but all of a man to pray a prayer from the heart. May we have sweet communion with God. Sin severs relationship with God.

Some question the divine sonship of Christ. He was born of a human mother, but of the will of God. The open graves at His crucifixion proves His power. The three crosses represent Rejection, Redemption and Acceptation. How many of us say "thank you," daily for the things God does for us?

Blind Bartimeus sat by the wayside waiting for Jesus to pass by. He cried to Jesus for mercy, but others tried to hush him. He cried the louder and Jesus stood still and commanded him to be brought unto Him. Woe unto us if we stand in the way of sinners to hold them back. He cast off his garment, went to Jesus and received his sight. Then followed Him in the way. So must we cast off sin and empty the heart and let Jesus fill it with things satisfying. Then we must follow the Jesus' way.

Conversion by the Holy Spirit will abide through eternity if we remain true to Jesus. When the Holy Spirit gets a hold of us, He puts love in the heart to salute the brethren or sisters. He gives us love for our enemies. We are loosed from sin and Satan and have liberty. When we accept Jesus we need to give our all to Him, resign self to His will. A full surrendered life is dead to sin, alive to righteousness. To be born again we must get rid of sin. Those sins committed against God should be confessed to Him privately. Those committed against people

must be confessed to them individually. Public sin must be confessed as public as the sin has been. Restitution must be made to have a clear conscience. When we have made peace with God then we can have the peace of God which casteth out fear. We will live peaceably and be submissive. We must be regenerated, born of water and the Spirit. Baptism is an outward symbol of obedience, of an inward cleansing.

Life is a grindstone, whether it grinds down or polishes up, depends on the material we are made of. Love will bind. It is the foundation of redemption. Nothing can separate us from the love of Christ, but self. Where art thou in relationship with God? Am I serving the Lord as I should. We must walk with God to get to heaven.

We were made to rejoice when two precious young souls desired to be baptized on Saturday afternoon, Sept. 13th. May they continually grow in knowledge of their Saviour and be a light for Him.

In the evening we partook of the sacred emblems enjoying the Love-feast services. We were happy to have brethren and sisters with us from the Kansas City church. We appreciated the help of Bro. Andrews in the services. We did enjoy having sister Ebling and Bro. and Sister Norman Keeney with us all through the meetings.

A few weeks ago we enjoyed having Bro. and Sister Paul Myers with us on their way to Colorado. Bro. Myers gave us two good messages.

We are now more responsible for all these good things we have feasted on. We must put them into action. May we ever press on with

a greater determination to please God and witness for Him.

Ethel Beck, Cor.

TOURING THE HOLY LAND

Paul R. Myers

Part XII.

Sphinx and Pyramids

Upon leaving the Mena House, we were directed to the camel caravan, our means of travel to the Sphinx and Pyramids. This proved to be a very interesting afternoon. There were eleven in our party. Our guide had arranged for a camel and driver for each of us. However, two women of our party had no desire to ride a camel, so a cart, drawn by a small horse, accompanied by a driver, was provided for them.

When we were ready to get on the camels, they stood in line and one by one we mounted them. They lower themselves on their haunches for one to get on. When they get up, they get up with their back quarters first and it is no simple matter to keep from going over the top of their heads.

After each of us was mounted and the two women

were in the cart, we started to go through the eye of a in single file for the pyra-needle, than for a rich man mids. Only those that have to enter into the kingdom of had such an experience can God." Considering the size visualize in their mind the of a camel with the eye of a significance of such a sight-needle as we know them, it seeing trip is a far away would be impossible for a land. camel to pass through.

The pyramids and sphinx Reference has been made to are on the desert. There are small doors and gateways in no trees nor buildings near, the Holy Land, as being call- all you can see is sand. In ed the eye of the needle. A riding the camels one sits camel would have to unload, high off the ground. They kneel down and work to get are an awkward animal and through many such a small are slow motioned. They are opening, which we saw. the original means of travel What Jesus meant to teach across a desert. As we made us is simple to understand. our way over this arid waste- We can and do too often land, one could not help but carry too much and many think that we may never cares of this life. We might have ridden on the oldest even be burdened with the train, or trolly or airplane, things of this world. We but for sure we were being might have as the uppermost transported by the oldest thing in our mind, how to ac- known means of transporta- cumulate wealth. Whatever tion, still in use in this mod- might be our load, we must ern day. unload before we can be

The African camel is large. profitable to the Lord Jesus They carry immense and and before we can work out bulky burdens in assisting our soul's salvation. Jesus the African people to earn a did not teach that riches are livelihood. They pull plows wrong. But how we acquire and move heavy objects. them and use them can be Jesus must have been im- wrong. Above all, we are pressed with the burdens He not to love them, as the love observed camels carrying. of, and not the money, is the In applying the lesson spirit- root of all evil. ually, Jesus tells us in Mark If we empty ourselves of 1:25, "It is easier for a camel the carnal things He will fill

us with Spiritual things. Jesus' teaching as given in Mark 10:25 came to our minds many times while we were riding our camels. The largest one is called the Great Pyramid. Several others are nearly as large, others being considerably smaller.

We learned another lesson from our camels. When they are set to a big and heavy work in caravans, or groups, together, unitedly. Each carries their part of the burden. They follow one another in close file and in the same path. Seeing camel caravans thus working brought fresh to our minds, how, we as a church must work together in unity, if we want to accomplish the purpose for which Christ set up His church. Each one must take their part of the work and responsibility, we must take Christ as our pattern and must all tread the same path, namely the straight and narrow way. We must endeavor to keep the unity of the Spirit in the bond of peace, Ephesians 4:3. In unity there is strength.

As we proceeded single file, the pyramids ahead of us loomed larger and larger. They stand as monuments, centuries old, their apexes pointed sky-ward. To give the reader an idea as to the immensity of the Great Pyramid, here are a few figures. It is 451 feet square and 451 feet high. Its base covers approximately $13\frac{1}{2}$ acres. The distance around its base is nearly two thirds of a mile. Each of its four sides slope up to the apex. Each side, if laid flat on the ground would cover five and one-half acres. At the apex, a pyramid shaped cap would complete the structure, but intentionally, was never placed.

All four sides of this pyramid, at one time were covered with casing stone, which were so highly polished, they reflected the rays of the sun like a mirror. These polished stone long ago have been removed by the Moslems. They were used to build and ornament Mosques and homes of Cairo. Because of the reflections cast by the sun, these pyramids were named in Egyptian "Kuti" meaning the lights. In the Hebrew "Urim" was used exclusively to denote revelation.

As we neared them, we began to realize their immensity. There are ten pyra-

tion. The origin of the name "pyramid" is the Chaldee word, "Urimmiddin," literally meaning "Revelation and measures."

These pyramids were built by forced labor. Slaves numbering over 300,000 worked for 150 years to erect them. They were built approximately 3,000 years before Christ.

All the stone required in their construction was quarried 600 miles from the site where the pyramids stand. This stone was transported down the Nile river, and by hand built into the pyramids.

Kahun, Egypt is not far from the pyramid site. The Encyclopedia Britannica gives an interesting note on Kahun. It was built 3,000 years before Christ as a housing project for the slaves who worked on the pyramids and was the first planned city of the world.

Lacking all the known modern machinery we have at our command today, it remains unknown exactly how they quarried, transported and placed these large stone in these pyramids.

Stones up to 21 feet long, six feet wide and four feet thick, make up the pyramids. It would require modern

engineering of a high degree to accomplish such a feat today.

One theory advanced by our guides may be the way they accomplished the task. At the quarry, holes were driven by chisel and maul, into the rock. Lacking explosives as would be used today, they drove long wooden plugs into these holes, making a very tight fit. Then the holes were filled with water. The expansion of the wooden plugs in the series of many holes broke the stone.

At the pyramids, the first layer of course of big stones were put in place. Then sand was piled up all around the pyramid to the height of the top of the stone. Then another layer of stone, more sand, repeating the procedure until reaching the top. After the pyramid was erected, then the sand was removed.

However it was accomplished; it involved much hard labor. They stand today, in the desert, as a token of the labors of a generation long ago turned back into dust. The pyramids remain silent and let men guess as to how they were placed there.

Within the pyramids are a

few passageways and small chambers. Some of the chambers in ages gone by were used as burial places.

The pyramids are large and massive. There is nothing in the vicinity to compare them with. A tall man standing besides some of the stones that have been placed in a vertical position looks dwarfed in comparison.

The stones built into the pyramids were hewn so carefully that all joints are fit joints. No mortar was used in their construction. They have stood for centuries and will no doubt stand as long as God permits the earth to stand.

Near the pyramids stands the Sphinx. More strange than the pyramids is this one creature. Quietly it sits in grandeur. It is a wonder relic of a strange people in the dark past. It has looked upon its viewers for fifty centuries, or more. It appears to have the face of a human body posed on the body of a lion.

There it sits and will sit for it is hewn from solid rock. It is one hundred eighty-five feet long. It can not be moved by modern man, other than to destroy it by dynamite or some other

powerful explosive.

Truly the Sphinx and the pyramids are a prodigy.

After viewing these wonders our guides and drivers took us back to the Mena House. Our drivers worked every way known to the trade and succeeded in extracting from us, additional tips which they felt they were entitled to. The conductor of the tour, who made the arrangements for this trip and paid for it, warned us not to give our drivers additional tips, stating that he tipped them generously.

However, as our drivers, one by one came to a certain place on this tour, they stopped. They demanded money before proceeding. Try as you may, you could not talk them out of it. Because you did not want to be left behind, others tipping were moving on, you tipped too. This did not happen once but several times. They make much of their living by such unorthodox means.

We returned to our hotel in Cairo. We felt that had this been the end of our Holy Land tour, we would have received value for what the entire tour cost. However, we had not even as yet arrived in Palestine.

This evening while eating up like most any modern our supper, our TWA representative gave us some interesting information which I feel worth while to pass on to the reader. He was a native of Cairo so knew whereof he spoke.

As stated previously, the main religion in Egypt is Mohammed. Only the men go to church. Their religion allows more than one wife. Upon marriage, the groom must pay to the parents of the bride \$2,100.00. This is given the bride after her marriage to assure her food and comfort, were the husband to fail in providing for her. Should the bride demand a divorce, the groom must pay the bride \$2,100.00, same as at the time of marriage, plus a settlement of \$700.00. Thus the husband must have money in sufficient quantities before he can marry, to assure his wife that she will not lack the necessities of life. He told us that even if the law does permit bigamy, the financial requirements many times prevent it.

Sanitation is practically unknown in old Cairo. The newer part of the city is more modern and more fit to live in. At night it is lit

We felt we had a grand trip and experience thus far. Yet ahead of us was Palestine, the center or climax point of this tour.

We enjoyed a good night's rest, though short. It was quite late in the evening before we had our usual round-table discussion and our evening devotions. We went to bed late and was called the next morning at 5:30.

This morning was Sunday, Dec. 23rd. We were through visiting Cairo. We were scheduled to leave the airport at 8:30 a. m. to fly to Jerusalem. Had we known then what was before us, without doubt, we would never have set foot on our plane that morning.

Part XIII.

Destination Jerusalem

We completed our tour of Cairo on Saturday, Dec. 22nd, late in the evening. In the evening we went shopping for things to bring home as souvenirs. We visited their stores which are called bazaars. They sell their merchandise in the reverse order of a public sale at home. They start with their high asking price and

keep coming down, in their attempt to effect a sale.

We returned to our hotel, in preparation to leave in the morning. The reader will recall that we were restricted to a certain extent, in Cairo, because of war conditions. We were very thankful for God's protecting hand over us as we toured this city. Hearing gun fire regularly, seeing the evidences of war and destruction and knowing that we were in a war and danger zone caused us to thank God for what He had done for us.

On Sunday morning, before leaving our Hotel, we had worship, again thanking God for hearing our prayers uttered in Rome and for answering them so favorably for us while in this war zone.

After breakfast, we were taken to the Heliopolis Airport, Cairo. We were scheduled to fly via Middle East Airlines to Jerusalem. We arrived at the airport possibly an hour before plane departure time. We watched the ground crew service our plane. Here, as well as at all other airports, careful preparation is made before a plane is permitted to take to the air.

The mechanical features

of the plane are tested. It is serviced with gasoline, oil, etc. All necessary precaution is taken that the plane is worthy and that the proposed trip might be made without mishap. Bear these thoughts in mind for future reference.

At 8:15 a. m. we boarded the plane. It was a beautiful Sunday morning. The sun was shining brightly. We were, as it were, in the hands of the Lord. We had had a good night's rest. Now we were about to start the last leg of our tour, before reaching Palestine. We were overjoyed. We were filled. There were thirty-five passengers including our eleven making this particular flight. We took our seats in the plane, and speaking for myself, only, but I am sure the others were of the same mind, could hardly wait until we reached Jerusalem. Too, this flight was going to take us over many important Biblical places, making it an important occasion.

Just a few minutes after take-off, we were over the Great Sahara desert. This is such a vast extent of nothing but sand, that there is no better way to describe it. To look down upon it from

in the air makes it appear like a large brown blanket spread over the earth.

We crossed over the Suez Canal, the center of the Egyptian trouble. Our guide in referring to the work of the Lord in our behalf in Egypt, worded it this way, "God opened the door, left us through, then shut it again." Less than ten days after we left Cairo, there was such an outburst of war, that in one night, twenty large buildings were burned to the ground, including the Shepherd's hotel.

Not long after crossing over the Suez, we flew over the Red Sea. This body of water has much Biblical significance. One might think that the color of the water in the Red Sea is red, but it is blue, very blue. The sea is approximately 1450 miles long and at its widest part about 205 miles wide. Its depth varies, averaging from 2,500 feet to 7,200 feet at its deepest. Thus the Red Sea is a large body of water.

In their journeyings, we read in Exodus 14, how the children of Israel were pursued by the Egyptians.

In their flight, they came face to face with the Red Sea, this large body of water

we were looking down upon. To man's way of thinking there was no possible way of escape. However, God's ways are higher than our ways. He caused Moses to stretch forth his hand over the sea. Through Moses' obedience God caused the waters to divide and the children of Israel went through on dry land. The waters were walled about them, on the right side and on the left side. It took faith and courage to proceed.

From the air we could see the wilderness. It is readily understood why God had to lead and feed the children of Israel while they were journeying the forty years in the wilderness. We recall how he led them with a cloud by day and a pillar of fire by night. He fed them quail and manna. Their shoes and clothing never wore out. He protected them from the hands of the enemy. He was with them. The wilderness is so barren and forsaken that had God not taken care of them, they would have perished long before the forty years had expired.

We flew high enough that we could view the Red Sea for quite some time. I wish

to refer back to it again. God is for us who can be Picture in your minds, God dividing the waters of such a sea. Think of the courage it took from the human side to start walking through the midst of such a body of water, walled up on both sides. Might it be each individual's prayer that all of God's children today possess more of the faith and courage needed to stand four-square for the Gospel, regardless of the trials that may confront us.

Regarding the thought of the Israelites crossing this sea, we read farther on in this same chapter that the Egyptians tried to follow in their pursuit. However, God was with the Israelites, but against the Egyptians. After the Egyptians were in the midst of the sea, God caused the wheels of their chariots to bind. So much so that they knew that God was against them. They proposed to flee, leaving their chariots and horses behind. it was not the mind of God that they escape. He told Moses to again stretch forth his hand and when he obeyed, the waters closed, overthrowing the Egyptians in the midst of this Red Sea. How true the scripture, "If

God is for us who can be against us."

Many more thoughts could be given regarding the Red Sea. Suffice it here to say that we were glad to be able to look down upon it from the air. We had a better view of its entirety than we could possibly have had from any point along its shore line.

Off in the distance on this flight we could see Mt. Sinai. It was at this mountain where the children of Israel were encamped. Read Exodus 19. Also, at Mt. Sinai is where God delivered the ten commandments to Moses.

This day we flew over the wilderness of Sin. We flew over the land of Goshen. In this land the children of Israel dwelt for some time.

We flew over Bitter Lake, also over the Gulf of Aquaba. We flew over Mt Moab as well as the plains of Moab. This was the home land of the Moabites. Without question it was the home of Ruth, the Moabite, who gleaned in the fields of Boaz. The Moabites were the descendants of Moab, the son of Lot's eldest daughter. We flew over Sodom and Gom-morah.

We were headed for Jerusalem. Because of war conditions, planes are not permitted to fly over Israel. We had to fly to the Dead Sea, then follow the course of the Jordan river, thus flying as it were over neutral territory.

We flew at an altitude of 6,000 feet. We saw much of the area and lands referred to in the Bible. This is nearly all desert and wilderness. Our viewing it from the air gave us a picture, mentally, which could be had in no other way and which probably was better than attempting to make our way over desert wasteland.

Flying a short while over the Jordan brought us to Jerusalem. When we arrived over the airport, it was so foggy that we were unable to make a landing. The airport at Jerusalem is not level but on a hillside. This condition requires caution at any time to make a safe landing. Because of the fog, our pilot thought it unwise to attempt a try at coming down. Being close to mid-day, he reasoned in his mind that the heat of the sun would soon lift the fog. We flew around over Jerusalem a while and the weather con-

ditions did not improve. At the same time our plane was running low in gasoline. This was information we learned later.

Everyone was tense. Some of the passengers were crying. I am sure all were praying. We could easily feel when the pilot made desperate attempts to gain altitude. We also knew that each time he attempted, he failed, and instead of gaining, we were fast losing altitude. Each time we looked out the window, onto such rugged terrain, it was becoming more serious.

Every other time our plane prepared to make a landing, an electric sign notified us to adjust our safety belts. Here we were so close to the earth and had not been informed to attach our belts. We knew we were in trouble.

The plane was very near the earth and no landing field in sight. We just waited momentarily, to see the salvation of the Lord. In haste an officer of the ship and the stewardess made their way to the back of the plane. We knew by the expression on their faces as they passed our seat that we were in trouble.

Box 117, Greentown, Ohio.

(To be continued.)

FOXES' BOOK OF CHRISTIAN MARTYRS

Chapter XI Cont'd.

Great Stones Are Rolled Down Upon the Soldiers

Captain Mario, a soldier of fortune and desperate ruffian, who would fight for anyone who paid him, undertook the enterprise. He raised a force of one thousand men, and with these he attempted to gain the summit of a rock which overlooked the town. But the men of Rosa, aware of his design, hid themselves at the top and let the soldiers ascend without opposition till they had nearly reached the summit, when they made a most furious attack upon them with great stones, which they loosened from the mountain side and rolled down upon the armed band climbing toward their stronghold.

This unexpected attack from above threw the assailants into confusion; some were crushed to death where they stood, and other were hurled down the steep side of the mountain. Many, also, fell victims to their own fears, for while trying to escape down the narrow and

dangerous mountain path, they fell upon the cliffs below and were dashed to pieces. Captain Mario himself, having fallen from a craggy place into a river at the foot of the precipice, was taken up senseless, and after lingering some time, died. Only a small part of the attacking force escaped unhurt to the valley below, and these were so terrified by the crushing rocks hurled down upon them, that they refused to make any further attempt to take the town.

After this, another body of troops from the camp at Villaro made an attempt upon Rosa, but were likewise defeated and compelled to retreat to their camp. Captain Gianavel, after each of these signal victories, knelt down, with his men, and returned thanks to God for His merciful protection of them.

Enraged at being defied by a few poor villagers, the marquis of Pianessa determined to send a force strong enough to destroy them. So he ordered all the army of piedmont to be called out, and adding to these eight thousand hired soldiers, he attacked Rosa from three sides at once. As might be

expected, from the superiority of numbers, the troops took the town, and as soon as they entered it began to murder the inhabitants in all the horrible ways known to them. Men were hanged, burned, or cut to pieces; women drowned or thrown from precipices, and children were tossed upon spears or had their brains dashed out against the stones. On the first day of their gaining the town, one hundred and twenty-six persons were thus cruelly slaughtered.

According to the orders of the marquis, they likewise plundered and burned the houses of the people. Several, however, made their escape, under the conduct of the brave Gianavel; but his wife and children were unfortunately made prisoners, and sent to Turin under a strong guard.

Gianavel's Wife and Children Slain

The marquis thinking he now had the means of bringing Gianavel to terms, wrote him a letter, and sent it to him by one of the prisoners whom he released for that purpose. In this letter the marquis called upon Gianavel to give himself up; and

assured him that unless he did so his wife and children should be put to death, and so large a reward offered for his own seizure, that even some of his friends would be tempted to betray him.

To this, Gianavel returned the following answer:

"My Lord Marquis: There is no torment so great, or death so cruel, that I would not suffer it rather than give up my religion. My wife and children I dearly love, and would die to save them, but I cannot purchase their lives at the price of my salvation; and they themselves would be the last to wish me to do so. You have them in your power, it is true; but my consolation is, that your power is only for a moment; you may destroy their mortal souls are out of your reach, and will live hereafter, to bear testimony against you for your cruelties.

Joshua Gianavel."

After thus giving up all that made life dear to him, Gianavel with a few companions sought a refuge among the lofty crags of his native Alps. Here they were soon joined by some of the men of Rosa who had escaped the slaughter. Their number gradually increased, and for

a long time they defended themselves from the attacks of their foes, and even became bold enough to descend upon hostile towns and villages, making themselves feared and dreaded throughout the wild region in which they lived.

Instances of Cruelty

The warfare between the Waldenses and the church forces was accompanied by many acts of cruelty. One of the members of this persecuted sect, who had become noted as a preacher, was ordered to be seized. The soldiers who went to take him were guided to his house by one of the Waldenses themselves who had treacherously agreed to betray the minister for money. This base traitor knocked at the door, and upon being asked who was there, answered in his own name. The minister, expecting no injury from a person whom he had long known, immediately opened the door, but seeing the soldiers, turned and fled. They followed and caught him, however, and carried him off. After being confined a considerable time in prison, the unfortunate man was brought to

trial and sentenced to be burned. The soldiers continued their assaults, murdering and plundering many of the inhabitants. The Waldenses of Lucerne and Angrogne sent some armed men to the assistance of their brethren, who succeeded for a time in driving away their tormentors and restoring some degree of order to the dismantled towns.

The duke of Savoy, not finding himself as successful as he had expected to be, tried to increase the number of his soldiers, and even ordered a general release of criminals in the prisons, provided the convicts thus set at liberty would bear arms against the Waldenses. When the Waldenses heard this they secured as much of their property as they could, and leaving the valleys, sought shelter among the rocks and caves of the Alps.

The army no sooner reached the deserted villages than they began to plunder and burn them. They were not able, however, to force the passes of the Alps, gallantly defended by the Waldenses; but if any of them fell into the hands of the troops, they were treated in the most

barbarous manner. On one of the mountain roads some of the soldiers found an old man, upwards of eighty years of age, being helped along by his grand-daughter to a place of safety. The soldiers inhumanly murdered the poor old man, and then attempted to take the girl, when she broke away, threw herself from a precipice, and was dashed to pieces on the rocks below.

Determined, if possible, to drive away their invaders, the Waldenses entered into a league with Germany to force the duke's army to leave their valleys, and resolved to forsake the mountains, where they soon must have perished, as the winter was coming on.

But the duke of Savoy himself was tired of the war, it having cost him great fatigue and anxiety of mind, a vast number of men, and very considerable sums of money. It had been much more tedious and bloody than he expected, as well as more expensive, for the plunder did not pay the costs of the expedition, as he thought it would have done. For these reasons, and fearing that the Waldenses, by the treaties they had enter-

ed into, would become too powerful for him, he made an agreement to keep peace with them, and returned to Turin with his army.

He does the most for God's great world who does the best in his own little world.

To clear difficulties out of the way, there is no axe like a good principle.

There are no disappointments to those whose wills are buried in the will of God.

TAKE GOOD HEED THEREFORE UNTO YOUR SOULS

Gold cannot be used for currency as long as it is mixed with quartz and rock in which it lies imbedded. So your soul is useless to God till taken out from sin and earthliness and selfishness, in which it lies buried. By the regenerating power of the Spirit you must be separated unto Christ, stamped with His image and superscription, and made into a divine currency, which shall bear His likeness among men. The Christian so, so to speak, the circulating medium of Christ, the coin of the realm by whom

the great transactions of mercy and grace to a lost world are carried on. As the currency stands for gold, so does the Christian stand for Christ, representing His good and acceptable will.—

A. J. Gordon.

Sel. by Ruth Wilson.

If I have eaten my morsel alone,
The patriarch spoke in scorn;
What would he think of the church
were he shown

Heathendom, huge, forlorn,
Godless, Christless, with souls un-
fed,

While the church's ailment is ful-
ness of bread,
Eating her morsel alone.

Freely ye have received, so give;
He bade, who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
From whom the blood of the Lord
was shed,

And His body broken to give them
bread,

If we eat our morsel alone?

Sel. by Ruth Wilson.

Lord, make me an instrument of
Thy peace;

Where there is hatred let us love;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

If true love is there
The more we love
Then all the more we pray;
There is no greater love than
prayer.

A THOUGHT

A thought came out of space,
Found lodging in my mind.
Just briefly, for it had not come to
stay.

It grew in that brief moment
From thought to action.

Therefore beware what thought you
house at all.

OMNIPOTENCE

If He, who made the stars and sun
and moon,

Can keep them firm in course
without a trace

Of ever rising in the sky too late
or soon,

If He who made all in the human
race,

Without two people being just the
same,

In voice or song or thought or deed
or smile

While changeless He remains in
strength and name

Thru yesterday, today and all the
while.

If He can even mark each sparrow's
fall,

And give the strength to seeds
that they may grow

Into a mighty forest, straight and
tall,

With seasons of the years that
come and go,

Then who can doubt that His Al-
mighty power

Could not supply the needs of
every hour?

—Bertha Annis.

Sel. by Ruth Wilson.

BIBLE MONITOR

Vol. XXX

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No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

The Sacrifice of Thanksgiving

By Mary V. Harris

'Twas on New England's rocky shore,
Where winter winds had sway,
Our Father's held in days of yore
The first Thanksgiving Day.
Though pain and poverty had come
And death had claimed his prey,
They worshipped still the God
whose hand
Had led them all the way.
And still the years roll on and on—
In comfort now we dwell;
But do we join their thanks to God
Who doeth all things well?
Can we as William Bradford did,
Whose hopes the waves o'er-
flowed,
Yet live to bless our fellowmen,
Though lonely on life's road?
Or do we, when our hands are full,
Forget the One who gave
The power to walk life's pathway
from
The cradle to the grave?

The praise our Master counts the
most
Is that of kindly deeds;
To offer "thanks" with sacrifice
Is what this old world needs.
How can we call upon His name
While hundreds are unfed?
How can we lift to God our hands
When palms reach out for bread?
Let us, who hear Christ's name,
lift up
The standard that He bore,
And give to men the Bread of Life
Nor turn them from our door.
Then on the altars of our hearts
Will burn such fires of love,
That they will raise to bless the
world
And reach to Heav'n above!

Sel. by Ethel Beck.

THANKSGIVING

“With thanksgiving let your requests be made known unto God,” Phil 4:6. As we enter upon this important subject we are made to wonder if much dissatisfaction and complaining, coming from conditions and happenings which are contrary to our idea of the way they should be, have not just come without our asking for anything better or different. We fail to realize that we are unworthy servants, of an all-powerful and almighty God, and we do not deserve to receive anything without our humble asking for it. However, we are too busy about our own idea or else unconcerned about our welfare until He sends what is best for us and we are not satisfied. “Ask, and it shall be given you; seek, and ye shall find,” Luke 11:9.

Now suppose we do ask, do we have any right to make any request other than in the spirit of Thanksgiving? We feel that, however humble our attitude in seeking or asking is, unless it is accompanied with a sincere spirit of thanksgiving, for what we have already re-

ceived, we are certainly out of place. We are so small, so weak and so unworthy; in sight and comparison with Almighty God that if we are not sincerely thankful for that we have already received, however small and little it may have been, we have no right to ask for more.

True this is the legal time for Thanksgiving Day but we are wondering if, we have not sincerely been thankful and expressed thanksgiving each and every day for the many blessings that Almighty God has showered us with, whether we can truly express thanksgiving at this time. If we have been daily thanking God for at least a few of the blessings we have enjoyed, we now have a numerous stock-pile of things we were thankful for and, as we look back over the blessings we daily noticed, our hearts are really and sincerely thankful.

Can we sincerely express our thanks, either daily or annually, by a few simple words? Do a few words from our children mean much when they do not daily carry out a few simple tasks we have requested of

them? "Obedience is better than sacrifice" and God knows us by our obedience. "By their fruits ye shall know them" and God has not promised us that we can be His children in any other way. "Behold I stand at the door, and knock: if any many hear my voice, and open the door, I will come in to him, and will sup. with him, and he with me", Rev. 3:20. Thus we understand one another, have communion one with the other and He will hear our thanks, accept our pleading and abundantly bless us.

Thanksgiving is thanksgiving. God, through His Son, has given us specific directions that will, through the guidance of the Holy Spirit, cover every phase of our life. In fact we will need to be devoted, obedient and watchful creatures or we will not even come close to carrying out His will in our lives, to the best of our ability. We need not study long of the lives of such as Christ, Paul and almost any of the early apostles until we realize what vast opportunities we have for serving God and helping our fellowman to better understand God. The spiritual sowing,

cultivating and reaping needs to be going on continually in our lives, if we wish to store up "a full reward" for the life beyond.

Let us meditate at this season of the year, yes at all seasons, how many, many things we have to be thankful for. Food, clothing, shelter, health, religious liberty, ability to learn of God and His provisions for man, the natural blessings of His creation for us, ability to fellowship in letter and person with those of like precious faith; besides the untold provisions for our redemption and eternal salvation.

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many rebound to the glory of God," 2 Cor. 4:14-15.

SO THANKFUL

Ethel Beck

So thankful Lord, for all the little things in life;

These dear familiar things that we can freely share;

BIBIE MONITOR

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flichr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

The sunny smile, the cheery word
and hopeful little song,
All bring a sweetness into life
that lifts dull care.

So thankful, Lord for all these
glorious autumn days,

That helped us gather in a
bounteous, ripened store,

Now we can dream at eventide be-
side the hearthstone's glow

Of peace and plenty. Ne'er could
we ask for more.

So thankful, Lord, for the little
church where we can meet,

With friends, and join with them
in grateful praise,

For all Thy choicest blessings
through the year, and for

The happy, helpful spirit of
Thanksgiving days.

By Rose Shoemaker.

Are we so very thankful for the beautiful things in life? Yes, and the little commonplace things in every day? A sunny smile and cheery words are a lift to troubled hearts. Perhaps we may feel slighted and let-down, then someone gives us a smile or cheery words. The whole day becomes brighter to us. Do we thank God then for this encouragement? We are also expected to give others these favors to cheer their lives. At times we need a helping hand and there is a kind person ready to give the needed help. Thank God for the kind hearts, those who are not too busy with their own affairs to give a lift to others. May we taken more time from the cares of life to make others happy.

There are also those whom we come in contact with, who take the joy out of life. If things do not go as they plan, or work out as they request, they scold and continue to grumble and complain. They add to the burden of those who have enough to bear. Some must take the harsh words patiently even though the fault is not theirs. It takes so little to make others happy

and life is too short to cause unnecessary heartaches. Those who deal with the public must take a lot from thoughtless people. May we at all times show the Christian spirit and spread cheer rather than grief.

We should be so very thankful for the beautiful things of nature, for the change of seasons. God knew we needed changes to keep us happy. When we pass through barren places, how thankful we are to see green grass, flowers and good crops. The nice trees and song of the birds mean a lot to mankind. Do we take all these things for granted? God is the giver of it all. "Who covereth the heaven with clouds, who prepareth rain for the earth who maketh grass to grow upon the mountains," Psa. 147:8. Many do not have the beauties of nature as we do, so let us not be as the ungrateful but thank God daily for the manifestation of His goodness to us. We have no right to expect favors of God or others if we do not have a thankful spirit and help other along the pathway of life.

As we see those who are sick, some crippled or maim-

ed for life we again feel grateful for reasonable health and strength. If we can just merely get around so we need not stay in bed we can be thankful for there are many who are worse off. Let us use our strength in God's service to His glory, so that when we are not able to keep going we can feel we did what we could.

What do our spiritual blessings mean to us, these blood-bought privileges? Think of what Jesus means to you. Could you live without Him? Think of the peace and satisfaction we have in Him, which the world does not have. Then give Him continually, a stream of praise and adoration for what He has done for you, and me. He delights in our praises. It is our duty and obligation to Him. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Heb. 13:15 As we witness for Him our faith becomes stronger.

What does the church mean to us? Are we thankful for a place to worship where we can meet unhindered? Are we thankful for a group of believers who ac-

cept the whole gospel? How wonderful that we can meet with faithful children of God and blend our voices together in song and prayer, praising the Lord. We can forget the cares of life and worship the Lord in the "beauty of holiness." When one is absent it leaves a vacancy which none other can fill and we lose a blessing ourselves. Some do not take advantage of assembling themselves with God's children, even in this land of many churches. How can they be so ungrateful to their God? How can one live a victorious life without the encouragement and fellowship received in the services? It seems hard to stay away even from one service on account of sickness or other hindrance. We may not always have the privilege of worshipping God unhindered. Let us make the best use of it now by attending every service and thank God for this privilege.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," Eph. 1:3.

"Oh that men would praise the Lord for His goodness,

and for His wonderful works to the children of men!" Psa. 107:21.

Dear Lord, are ever so thankful
As thankful we should be to Thee,
For thine angels sent down to defend us

From dangers our eyes never see.

From perils that lurk unsuspected,
The powers of earth and of air,
The while we are Heaven protected
And guarded from evil and snare

Are we grateful, as grateful we
should be,

For commonplace days of delight,
When safe we fare forth to our
labor,

And safe we fare homeward at
night.

For the weeks in which nothing has
happened,

Save commonplace toiling and
play;

When we've worked at the tasks of
the household,

And peace hushed the house day
by day.

—By Margaret Sangster.
Dallas Center, Ia.

CLIMBING UP SOME OTHER WAY

Wm. H. Kinny

We have been thinking on
this subject for some time.
We all should be more earnest
in studying God's Word
so as to be sure that we get
it as it means and not as we
wish it would mean. That is

what makes so many different churches, for we want things the way we think, not the way that God's word says. We are too much for wanting things like other people, and not regarding ourselves or the church. We let the devil make us think that there is no wrong in this or that for it is just a little thing, and He is laughing at such things; but God's Word is plain, and it means just what it says.

It is the little foxes that spoil the vine, S. S. 2:15. (They are hard to get rid of, for when they grow up we cannot understand why it is wrong to them, because our heart is hardened to it and we forget that God's Word says that we must give up all. Some think that God doesn't mean what He said, but, if our gospel be hid, it is hid to them that are lost.)

When we try to change God's word, we must be lost. I was talking to a man one time that was trying to tell me how many roads there were that went to Heaven. He named over different churches, and said each of them went to heaven. So we see how some try to change God's Word. That is the reason that there are so

many that are lost. They want to travel the broad way and claim that they are doing God's will. Then they say "Well, we are all going to the same place." They all will, that are on the broad way, but we know that it leads to Hell and destruction. Then some cut it down to three ways. They say that there are two extremes, and we should travel on the middle way; but that is "Climbing up some other way," and not taking God's Word for it. If we try any other way but God's way, the Lord will spue thee out of His mouth. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." We see that we are in danger if we try to crowd in another way other than the way God had planned. We are trying to change God's law.

There are no extremes in serving God, for it is just His way and no other. When we have done all which we are commanded, we are just unprofitable servants. "So likewise ye, when ye shall have done all those things

which are commanded you, claiming that we are right say, we are unprofitable and are doing God service. servants. We have done Is our conscience clear, dear that which was our duty to readers; do you not know do," Luke 17:10. We see by that the devil will make you this that there are no ex- believe you are right in tremes in keeping the evil whatever evil you engage in? out of the church. If we We know that God's Word is doubt, we are a deceiver and true and right. If we do not are found trying to cause a give up all we are none of division, then that starts an- His. He is not double mind- other church. Just because ed, and he has no respect of we will not obey God's Word, persons.

we find ourselves trying to When we do the evil make God's Word to please things of the world, we are ourselves. We are like the in danger of the judgment, Jews, when the Lord said for we are taking from and unto them, "Thus saith the adding to God's Word. We Lord, Stand ye in the ways, are found teaching men an- and see, and ask for the old other gospel, "Which is not paths, where is the good another, but there be some way, and walk therein, and that trouble you, and would ye shall find rest for your pervert the gospel of souls. But they said, we Christ." Gal. 1:7. That is will not walk therein. Also tryin to start another church I set watchmen over you, —but read verses 8-11 also. saying, Harken to the sound We see it will be better for of the trumpet. But they us as the Dunkard Brethren said, We will not harken," church to hold fast that Jer. 6:16-17. When we try which is good, and not be to live as the world, and be found feeding the little in the church, we are like foxes. "Whosoever will these Jews; only they said come after me, let him deny it by mouth, and we say it himself, and take up his by our deeds. We try to cross, and follow me." Mark tell God what we will do and 8:34. When he said all, he what we will not, changing didn't mean to save one God's Word, causing divis- little fox to bring in for an ions, starting another idol to worship. We know church, teaching such things, the way Saul did when the

Lord sent him to smite Amalek and utterly destroy all that they had. Read all of 1 Sam. 15. We see that Saul was trying to climb up another way, just as we are when we are not willing to give up the little pet foxes. The Lord will not have any more respect for us than he had for Saul, so we better get every evil thing out of the church, and not try to climb up some other way. We do not want to be called a thief and a robber.

Now let us study and meditate on God's Word. There is only one way that leads to the glory of God. May we all reach this glory is my prayer.

Dallas Center, Ia.

FOLLOW TO BE READY

Lester Bittinger

Who shall we follow? Jesus said, "Follow me." Whom do we follow? We should follow Christ where-soever He goeth. Luke 5:32, "I came not to call the righteous, but sinners to repentance." We are called to repentance by Christ, so we should keep His commandments, and follow very close.

Luke 6:22, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." He teaches us that we shall be persecuted for His name's sake. Evil men do not want to keep company with the righteous. Let us rejoice and be glad when men speak evil of us falsely.

Luke 6:28, "Bless them that curse you, and pray for them which despitefully use you." Are we doing His command? Let us check ourselves, and see if we have left out part. Matt. 8:22, "But Jesus said unto him, Follow me; and let the dead bury their dead." If we fail to follow Him we are dead unto His calling.

We should be ready to be sealed with the seal of our God, having our robes washed in the blood of the Lamb. Rev. 7:9, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 22:7, "Behold, I come

quickly; blessed is he that the sanctuary, came every keepeth the sayings of the man from his work which prophecy of this book."

Rev. 21: 27, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 22:12, "And, behold I come quickly and my reward is with me, to give to every man according as his work shall be."

Grantsville, Md.

THE GRACE OF GIVING

Bertha Dorsey

Exod. 36:2-7, "And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even everyone whose heart stirred him up to come unto the works to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning."

And all the wise men, that wrought all the work of

they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

Mal. 3:7-10, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith,

saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

I Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

II Cor. 9:6-8, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly or of necessity: for God loveth a cheerful giver."

And God is able to make all grace abound toward you; that ye, also having all sufficiency in all things, may abound to every good work." Salisbury, Pa.

NEWS ITEMS

RENEWALS

The time of the year is near

when most of the subscriptions come due. In fact there are still some which are past due and we urge such to renew at once.

Therefore we are listing a few things to remember as you renew:

1. When you write to the editor, please include "Rd. No. 6" in the address, some are still using some other number or else none at all.

2. It is helpful if you will give your full address when renewing. If your address, on the yellow label slip, is not correct, please give it as it is and also the correct way.

3. It will be much easier for you, if you are located near a correspondent, to renew through that person. Do this before Jan. 1st and not just any old time. If you are behind in your subscription, why not send enough money to bring it up to Jan. 1st and also include one dollar for the year 1953, as most subscribers are doing?

CONGREGATIONS

Do not forget your December offering for the Publication Board.

MANUSCRIPT

Do you feel you are writing as much for the Bible Monitor as you are able? Remember get your articles in at least a month ahead. Follow the Editorial Policy in the Feb. 1st issue and your articles will be easily gotten ready for printing. Remember, the Bible Monitor is not a medium for argument but rather to reason, explain, praise God and build up one another according to God's Word.

We should at least, have enough original material for all special is-

sues. The material for the Thanksgiving issue was woefully scarce; what will you do for some of the other special issues? Christmas, New Year, Easter, Mother's Day, General Conference.

MINISTERIAL LIST

All presiding Elders should see that any changes in the Ministerial List are sent in before Jan. 1st.

CONGREGATION CONTACTS

General Conference Minutes 1952, will show you that we want a telephone contact for each congregation; so each Congregation or someone therein, can be notified immediately in case of emergency: death, change of services, etc. This should include name, telephone address, and telephone number. Please see that these are sent in before Jan. 1st.

LOCATION OF CONGREGATION

The Publication Board has decided to list the location of each congregation. Please see that this is sent in before Jan. 1st. Be sure to give location, in brief simple language, so your congregation could be found by following a road map and your other simple directions.

—Editor.

CERES, CALIF.

Bro. Henry Besse, from Ohio, held a two week revival meeting at the Pleasant Home church. He gave us many good messages from God's Word. Three precious souls gave

their hearts to the Lord and were baptized on the last Sunday of the meetings. Bro. Besse brought his family with him and we certainly enjoyed having them here to worship with us.

After the meeting closed on Aug. 24, our District Meeting began on the following Wednesday. Bro. Withers, Bro. and Sister Myers and Reva and Galen Litfin from Oregon; and Bro. Pratt from Washington, came for the meeting. We were glad to have these Brethren and Sisters with us. It gives us encouragement when other members come and worship with us.

Bro. Paul Byfield was elected to the Ministry and Bro. Boyd Wyatt was elected to the office of Deacon. May our prayers be with these brethren that they may do all they can for their Lord.

All business was taken care of in a christian manner and Saturday night, at the close of District Meeting, we surrounded the Lord's table for Communion. Those from Oregon and Washington also stayed for the Lovefeast.

During one of our Sunday evening services, two more were received into fellowship. We are so happy that they have come to worship with us. Our church is growing and may we have your prayers that it will continue to grow and that we may let our light so shine that others will be led to Christ.

Doris Byfield, Cor.

MECHANICSBURG, PA.

The Dunkard Brethren held our lovefeast Oct 11-12, starting at 2 p. m. Hymn No. 290, 401 and 210 were sung. Bro. Fahnestock conducted

the opening services; hymn No. 201, reading 1 Cor. 15 and prayer. Bro. Ammon Keller from Lititz congregation brought a message from the book of James, on the subject of Christian warfare. Bro. Ord Strayer read 1 Cor. 11, then Bro. L. B. Flohr spoke on the examination service, followed by Bro. Strayer. After a season of prayers we were dismissed to prepare for the evening services.

At 6:15 we were called together again to partake of the Lord's supper. Fifty-eight surrounded the tables with Eld. L. B. Flohr officiating. This was another lovefeast which we hope will be long remembered. We sang a song and were dismissed.

Sunday morning we met at 9:30 for Sunday school. We sang hymn No. 67, the Supt. read an opening scripture and Bro. Clayton F. Weaver led in prayer. The men's Bible class was taught by Bro. Flohr and the women's Bible class by Bro. Weaver. Attendance was 73. Preaching service was opened by hymn No. 60. Bro. Shank read Rev. 22 and led in prayer. Bro. Flohr spoke from John 1. Bro. Myers, from Shrewsbury congregation spoke from 2 Thess. 3.

Hymn No. 732 was sung "None of self and all of Thee." Bro. Paul C. Weaver spoke from Mark 10:17. Bro. Strayer spoke from 1 Thess. We sang a hymn and Bro. Strayer led in closing prayer. We were dismissed and sent to the basement for the noon meal. We all enjoyed a great blessing once more to eat together of the fruit of the earth, that God had so richly blessed us with.

We wish to thank all who came and helped us, may you come again is my prayer. You will be rewarded for helping in the Lord's service. May the God of grace and glory fill your souls with His wonderful love and peace, is my prayer.

Harry L. Junkins, Cor.

TANEYTOWN, MD.

In the afternoon of Sept. 13th, the Walnut Grove Dunkard Brethren, met for regular council. The meeting was opened by reading Eph. 4:1-16, singing hymn 219 and prayer by our elder, Henry Demuth. Bro. Demuth then moderated the meeting. The visiting brethren gave their report, finding all in peace and willing to labor for the upbuilding of the church. Preparations were made for our lovefeast, which was Oct. 5th, all day services, with a good representation of visiting members and friends. One brother that had strayed away asked to be received into fellowship again which was done.

Ministers present, Elds. James Kegerreis, Ray Shank, A. G. Fahnestock, Joshua Rice, O. L. Strayer, Henry Demuth. Ministers, D. K. Marks, Earl W. Strayer. Elder O. L. Strayer officiated. About sixty surrounded the Lord's table. We also ask an interest in the prayers of the faithful, are glad for visitors at any time.

On the evening of Sept. 11th Bro. Paul Myers and wife of Greentown, Ohio, came into our congregation to start a series of meetings, which was well attended. Bro. Myers gave thirteen gospel sermons, he did not shun to declare the whole truth, as a result of his labors five were re-

ceived into the church, four by baptism and one reclaimed, with the one reclaimed at our lovefeast making six additions to the church, we sure have reasons to rejoice. The spiritual messages we heard in all these meetings should make us stronger to press onward toward our Heavenly Home.

We pray Bro. Myers may be spared with health and strength to labor toward the saving of many more souls.

M. Ella Ecker, Cor.

TOURING THE HOLY LAND

Part XIV. Gilgal.

Parg XIV. Gilgal

The officer and the stewardess walked hurriedly and seriously through the plane to the rear of the ship. At about the time they reached that point the plane hit the mud. Keep in mind that everyone on the plane realized we were in trouble.

There were serious faces. We did not know the outcome. In the first chapter, the reader might recall, before leaving New York City, we had special prayer, asking God to give us a safe journey and to watch over us.

We made the same request each time we had worship.

In addition, Bro. Ebling and myself had our own private worship, in our room, before retiring. We repeatedly prayed to God to give us a safe journey. We asked Him to reveal unto us His will in our lives. We asked Him to fill us with His Spirit and His Word. To open our eyes in His Land and to so fill us that we might take it back to our homes, our churches and the brotherhood. We prayed that we might be a more useful tool in His hand. Too, that we might become a greater means of winning souls for His kingdom.

It was our constant desire and prayer that our loved ones, both kinfolks and brethren and sisters might be spared, protected and blessed during our absence and that they would be given the full assurance that all was well with us.

Our prayers were surely heard and most assuredly answered. We saw a manifestation of God's power and willingness to answer, here, in this forced landing. Our plane, seemingly helpless, descended from being air-born, to the earth; out of gas, yet safely protected by His mighty hand. Too much

gas had been consumed flying over Jerusalem awaiting the weather to clear for a landing.

As a point of information, it had previously rained in this area for fourteen days. The earth was heavily laden with water. Where we made our forced landing, had years ago, once been a landing field. However, long since the runways had been taken up. We literally came down in the mud. Providence provided this as a place to land, being much better than had we been forced to land in the mountains.

The plane came to nearly an abrupt stop, having run but a short ways, due to the mud accumulating on the wheels. The mud rolled up on the wheels like snow rolls into balls. Just a second before the plane came to a stop, it made a sharp turn to the left. Had we had much momentum, the plane probably would have turned over.

This was surely an experience long to be remembered. After coming to a stop, the officers of the plane opened the door and let down a small steel portable ladder. By that means, we once

again put our feet on solid ground. It was then that we were told some of the details given above.

The pilot told us too, that he had ordered the officer and stewardess to the rear of the ship to balance the weight. He said he fully believed that when the ship would hit the ground, as muddy as it was, that it would nose over and there would be casualties. He told several of us that we truly came in on a wing and a prayer.

He told us in hovering over Jerusalem so long, awaiting the fog to lift, he ran low in fuel and that he was forced to land. He stated that he has flown this route many times and that this was the only likely place in this mountainous country where a pilot would attempt a landing. We made it, safely. The credit goes to God, then to the skill of the pilot. We thought of the song, Jesus, Savior, pilot me. Jesus had just demonstrated to us, in answer to prayers, His ability to protect. We owe our life to Him. He saved us from death.

We felt grateful, indeed to our pilot, for his wisdom,

foresight and calmness in the town we could see was meeting such a situation, Jericho. There were no and turning out to be master roads to be seen. The plane of it, saving himself and us. was our only means of The apparent danger we transportation and it was were in easily enough could sitting tight in the mud. So have been reason for cable- much so, that it was still grams being sent to each of there three days after, and our homes announcing to maybe longer. our loved ones of a serious tragedy.

We were especially grateful to our Father in Heaven. We, too had a prayer on our lips. First, to be safely delivered. Then, to thank Him for delivering us from such a dangerous situation, for sparing us from deaths cold door. It caused a spirit of profound devotion and reverence. This was Holy Ground. Here we had felt the hand of God literally reach down and snatch us from the grasp of death.

After we gave due credit to God, we took an account of the plight we were actually in and where we were. We were out in an open field. The mountain we barely missed loomed off in the not far distance. Not far away, a few miles was a village or town. From it and every other direction children as well as adults came running cross field to see what had taken place. We were told

the town we could see was Jericho. There were no roads to be seen. The plane was our only means of transportation and it was sitting tight in the mud. So much so, that it was still there three days after, and maybe longer.

Our pilot called by battery radio to the Jerusalem airport about twenty-five miles away. He was informed that our guides, who were to meet us at the Jerusalem airport, were there waiting.

After learning of our predicament, they were directed to come to where we were and get us. Thanks for modern means of communication. It was not long until aid reached us.

The first car to arrive driving over the field and through the mud carried a load of soldiers. They took their position around our plane and group. Next, three cars came, bearing our guides and drivers. The guide, who has conducted many tourists over Palestine the last fifty-two years, was a small man. His name was John. He proved to be a very able guide. He is very much a Bible student and well informed, both in the scriptures and of the

Holy Land.

He gave a little talk to us which was quite interesting. He said he never before saw such an episode. He looked at the tracks in the mud, at the plane fast in the mud, then at us. Then he said that at the exact spot where we were forced down was Gilgal. At Gilgal is where, when God was leading the children of Israel through the wilderness, the manna ceased. It was at Gilgal that our gas ceased. Just as surely as God was with the Israelites, He was with our group that day. We knew it and thanked Him for it.

I wish each reader would take their Bibles and read Joshua 5:10-15. There is so much similarity in these few verses to what we experienced that it was like history repeating itself. God was with the children of Israel at Gilgal. He was with us at Gilgal. Here the manna ceased. Here, too, our gasoline ceased. Joshua was by Jericho and we were by Jericho. Joshua saw men whom he knew not whether they were for or against him. We knew not then, neither do we know now, whether the soldiers who came in the first car

were for or against us. At Gilgal Joshua worshiped God. So did we. Unto the children of Israel, the Word says Gilgal was Holy Ground. I am sure to each of our party, Gilgal will always be remembered as Holy ground. Why? Because there we met God at a much needed time. We needed Him and He was there. Might we be where God needs us in the hour of need.

The customs officers came out to Gilgal and set up a temporary office. We went through customs there in the mud, that we might rightfully and legally set foot on Palestine.

Our tour of Palestine was to start from Jerusalem, but because God changed the order of things, we were taken to Jericho, there to start our sightseeing of the land where the Bible was made.

In future installments, by God's help, I wish to go into more detail regarding the places and events we saw, along with the scriptures pertaining to them.

Part XV. Palestine, Geographically

Before giving an account of our tour of Palestine

proper, I wish to give a brief description of the land, geographically. This information refreshed in our minds will aid in more fully understanding the thoughts to be presented in later installments.

More than two-thirds of the events of Bible history are associated with the land of Palestine. A general knowledge of the country and its principal places are very helpful in the studying of God's Word.

At various times and from numerous scriptures, Palestine has been known by numerous other names. The Land of Canaan, Land of Israel, Judea, Palestine and the Holy Land are a few. These names sometimes referred to a portion and sometimes to the whole of this land.

Palestine is not a large country. It is indeed small, compared to its significance among other nations, from a Christian's viewpoint. Western Palestine, actually Palestine proper, according to common usage of the name, is a narrow strip of land averaging about forty miles wide and extending a length of approximately one hundred sixty miles, north and

south. This comparatively small area was the setting for the making and writing of the Word of God, the Holy Bible. Other portions of Palestine add to its physical size, but not to its Biblical importance, to any great extent.

This land is bounded on the west by the Mediterranean Sea, on the east by the Syrian desert, on the north by the Lebanon mountains and on the south by the deserts of the upper part of the peninsula of Sinai. It is, in a sense, hemmed in on all sides. This land lies approximately 7800 miles east of the United States, measuring a route by land and water.

This land is dotted with many cities, some small, some medium size and some quite large. Nearly all are set on a hill, as Jesus referred to in His teachings. Many of these cities referred to in the Bible are still standing nearly intact, as in Bible times. Some have gone out of existence, Capernaum being one example. Others, such as Jericho have been replaced with a new city by the same name, the old city having been destroyed. The most northern city of

Palestine was Dan and the most southerly was Beer-sheba. Hence the expression when referring to all of Palestine, from "Dan to Beer-sheba."

The country of Palestine is very mountainous. Because of this one feature alone, it is a difficult matter to grow sufficient food for the many people who now inhabit the land.

The mountains are not rugged nor as high as the mountains in our country. They are high enough and barren enough that it is impossible to cultivate but a small portion of their acreage.

Where the land is under cultivation, in many instances, it is farmed in terraces, one little field above the other, step by step up the hillside. The land is very stony. In clearing their little fields, they use the stones gathered to build their terraces and fences, thus performing two tasks at the same time.

The various ranges of mountains run nearly due north and south. Their altitudes range from a few feet above sea level to such heights as Mt. Hermon being 9,000 feet high.

A few of the more important mountains referred to in the Bible include Mt. Hermon, the Mount of transfiguration, Mount Lebanon, famous for its cedars, Mount Carmel, where Elijah called down fire from Heaven, Mount Gilboa where Saul battled with the Philistines, Mount Ebal, the Mount of cursing, Mount Gerizim, the mount of blessing, Mount of Olives, from where Jesus ascended, etc. These mountains and other will be again referred to later. Considerable of the Holy Land is desert and wilderness.

While much of Jesus life and teachings took place on and around mountains, much of it took place around water, also. Between the ranges of mountains lies fertile plains. Though they do not comprise many acres, their productivity is credited largely to the moisture afforded by these Biblical waters.

The principal waters of Palestine include the Jordan river, Sea of Galilee, often referred to as the Sea of Chinnereth or the Sea of Tiberias, the Dead Sea, all lying inland, the Mediterranean Sea to the West and far south the Red Sea. A

few smaller Biblical streams include the Jarmuk, the Jab-bok, the Arnon, the Farah, called "the waters of Enon," John 2:23, where John baptized, the Brook Kidron, near Jerusalem, etc., to name a few.

To aid in presenting the geography of Palestine to the reader, keep in mind that the Dead Sea is nearly 1300 feet below sea level. The Dead Sea is near Jericho. Twenty-five miles southwest is the city of Jerusalem. It is on a mountain whose elevation is 2600 feet. Thus, in twenty-five miles there is a change in elevation between that of Jericho and Jerusalem of approximately 3,900 feet.

These nearly abrupt changes in altitude account for the many variations in climate, agriculture, people and industry.

As to its fertility, the south of Palestine is less fertile than the north. This is due to its proximity to the desert and the nature of the soil. In and around Jericho the valley is fertile and they raise vegetables and fruits. Near Jerusalem figs, olives, vegetables and small grains are grown. Farther north, towards Joppa, now called

Tel-aviv, in the valley of the Plains, is their best farming land. It is fairly level, lies between two mountain ranges which give it an even moderate temperature and it is adequately watered.

In and around Tel-aviv many acres of citrus fruits are grown, and there they have good yields. All over Palestine, along with small tracts of loamy soil, are many, many acres of rough, very stony land, all being cultivated side by side. In the vicinity of Tel-aviv agriculture is being carried on more modernly than around Jerusalem and much of Palestine. Other nations are introducing machinery and crop rotation, etc. However, modernism has not even nicked the most of Palestine, in agriculture, building, or any other occupation.

By way of illustration, I referred above to the small terraced fields. Many of them would be less than a quarter acre. They are plowed with an old wooden plow, drawn by camel, oxen, donkeys or even humans. In many instances the ground is merely scratched. In another chapter more information will be given on the plowman.

Grapes, olives, figs, almonds, pomegranates, pears, oranges, bananas and quinces are the principal fruits grown. Practically all types of vegetables grow where the soil is of a loam nature and there is moisture. Grains and many flowers abound in their season.

Sheep, goats and donkeys are their common animals. Just as in the time of Christ. Palms, firs, cedars, sycamores and olive trees are the principal trees. These are referred to many times in the Bible.

The climate of Palestine varies in the same ratio as its elevation. From sunny, warm temperature climate like California to cold wintry blasts like winters in the eastern part of the United States.

It varies from the Alpine snows on Mt. Hermon to the tropical plains in the Dead Sea region. At Bethlehem the climate is such that shepherds will be watching their flock day and night, the year round, in open range, as they were doing when Christ was born. We saw many such scenes last December in and around Bethlehem. The other extreme may be found in the

vicinity of Damascus. We were unable to go there in December because of the snow covered mountains and the drifted roads leading to that city.

All in all, being in the land, seeing these physical features of the land of the Bible makes its pages come to life. It is the sole purpose of the writer, in preparing these articles for publication, to pass on to you, in simple language, a few thoughts that will aid you in studying your Bible and to help each reader on his way Zionward.

(To be continued.)

UNCEASING PRAYER

"God may be closer than breathing; nearer than hands and feet." Constant communion with God is one of the wonderful provisions of grace.

There are two great reasons why the Father wants to give us help with our daily tasks.

1. That we may refresh our own souls by being with Him.

2. That we may have time to become a blessing to others. People will be directed into our presence for in-

spiration. We will be directed to others in loving service. The Father wants to make his children something precious. "I will make thee an eternal excellency, a joy of many generations." "Thou shalt be like a watered garden whose waters fail not."

You are to bring good tidings, to the meek, bind up the broken hearted. Proclaim liberty to the captives, open prisons to those who are bound, comfort all that mourn, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. You are to be a crown of glory in the hand of the Lord. You are to strengthen weak hands, confirm feeble knees, make the desert to rejoice and blossom as a rose.

Why pray? That you may become so much like Him; to be saturated with Him that you may reproduce Him.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men into His way;

He has no tongue but our tongues
To tell men how He died,
He has no help but our help,
To bring them to His side.

We are the Lord's best message
Giving in deed and word—
We must live alone to gladden
Prayer for this will undergird.
Sel. by Ruth Wilson.

DO AS YOU'D BE DONE BY

If you'd help the world today,
Do as you'd be done by;
If you would its grief allay,
Do as you'd be done by;
Say your kind words while you
many,
Do your kind deeds right away,
Peace shall come, with you to stay—
Do as you'd be done by.

Let the old world sneer at you—
Do as you'd be done by;
Keep your purpose strong and true,
Do as you'd be done by;
Every unkind deed you do
Bears its seed of bitter rue;
Don't expect the good in lieu—
Do as you'd be done by.

If you'd help the word a bit,
Do as you'd be done by;
If you'd help to brighten it,
Do as you'd be done by;
If you have a blessing, let
Some one share it; don't forget,
Selfishness will bring regret—
Do as you'd be done by.

If you'd help the world along,
Do as you'd be done by;
If you'd help to fight the wrong,
Do as you'd be done by;
Sing a happy, gladsome song,
Sing it steady, sing it long;
Sing it to the listening throng;
Do as you'd be done by.

Sel. by Ruth M. Snyder.

NEWBERG, OREGON

The Newberg Dunkard Brethren church has decided to hold a week's meetings beginning Nov. 23rd and closing the 30th. We will have our Lovefeast Nov. 29th. Bro. W. E. Bashor of Turlock, Calif., will be with us.

We extend a hearty invitation to all who can to be with us, and help us to make these meetings a success. Ida J. Myers, Cor.

DEVOTIONAL READINGS FOR
DECEMBER

Memory verse, I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

- Mon. 1—John 14:15-22.
- Tues. 2—John 14:23-31.
- Wed. 3—Deut. 10:12-22.
- Thurs. 4—Matt. 22:34-46.
- Fri. 5—John 13:31-38.
- Sat. 6—Romans 12:1-12.

Memory verse, John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

- Sun. 7—John 15:1-15.
- Mon. 8—I Thess. 3.
- Tues. 9—I Peter 1:13-25.
- Wed. 10—Deut. 6:1-16.
- Thurs. 11—Psa. 31:16-24.
- Fri. 12—II Thess. 3.
- Sat. 13—Jude 7-25.

Memory verse, John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

- Sun. 14—II Cor. 5:1-16.

- Mon. 15—Romans 5:1-10.
- Tues. 16—II Tim. 1:6-18.
- Wed. 17—I Tim. 1:5-18.
- Thurs. 18—II Peter 1:1-15.
- Fri. 19—I Thess 1.
- Sat. 20—James 1:1-12.

Memory verse, Rom. 8:35, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

- Sun. 21—I John 4.
- Mon. 22—John 5:39-47.
- Tues. 23—I Peter 2:1-17.
- Wed. 24—Eph. 1:1-12.
- Thurs. 25—Eph. 5:1-14.
- Fri. 26—Rev. 1:1-6.
- Sat. 27—I John 5:1-10.

Memory verse, John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love."

- Sun. 28—I John 3:13-24.
- Mon. 29—Eph. 2:1-10.
- Tues. 30—Phil. 2:1-16.
- Wed. 31—Col. 2:1-9.

ADULT SUNDAY SCHOOL
LESSONS

- Oct. 5—We Are to Make Ourselves a Good Pattern. Tit. 2:1-15.
- Oct. 12—We Are Justified by the Grace of God. Tit. 3:1-12.
- Oct. 19—Paul Makes an Appeal for a Run-away Slave. Philemon 1-25.
- Oct. 26—The Gospel Message came Through the Son. Heb. 1:1-14.
- Nov. 2—The Son Made Reconciliation for the Sins of the People. Heb. 2:1-18.
- Nov. 9—We are the House of the Lord. Heb. 3:1-19.
- Nov. 16—The Word of God is Powerful. Heb. 4:1-16.
- Nov. 23—Thanksgiving Lesson—David and the People Give Thanks to God. I Chron. 29:6-20.
- Nov. 30—Jesus Our High Priest. Heb. 5:1-14.

- Dec. 7—There is Danger in Apos-
tasy. Heb. 6:1-20.
Dec. 14—The Son Abideth Priest
Continually. Heb. 7:-1-14.
Dec. 21—Christmas Lesson—The
Visit of the Wise Men.
Matt. 2:1-23.
Dec. 28—Our High Priest Saves to
the Uttermost. Heb. 7:
15-28.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 5—Creation. Gen. 1:1-27,
Psa. 104:1-7.
Oct. 12—Adam and Eve. Gen. 3:
1-13, 20-24.
Oct. 19—Noah and the Ark. Gen.
6:5-22, 7-1.
Oct. 26—The Rainbow. Gen. 8:1-22,
9:11-16.
Nov. 2—Abram Leaves His Home.
Gen. 12:1-7, 22:18, Heb.
11:8.
Nov. 9—A Young Man on a Trip.
Gen. 28:1-22.
Nov. 16—God Cares For a Baby.
Exodus 1:7-22, 2:1-10.
Nov. 23—Thanksgiving—A Boy Who
Thanked God. Psa. 23,
100, 150.
Nov. 30—God Cares For All Things.
Prov. 30:24-28, Psa. 50:10,
Joel 2:22.
Dec. 7—Mary and Joseph on a
Trip. Luke 2:1-7.
Dec. 14—The Shepherds and Baby
Jesus. Luke 2:8-20.
Dec. 21—Christmas—The Visit of
the Wise Men. Matt. 2:
1-12.
Dec. 28—(Review) The Christmas
Stories Re-told. I John
4:7-11.

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BIBLE MONITOR

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No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EARTHLY BACKGROUND OF OUR SAVIOUR

We do not read long of Jesus Christ until we are convinced of His Holy and Divine background. There are a number of definite facts revealed to us, from the Bible, which assure us even of the Holy and respected earthly background of our Savior. Numerous scriptures could be brought up from the Old Testament in the line of prophecy but we wish to note particularly a few in the New Testament.

Perhaps the first important fact in the New Testament is the account of the background of His forerunner, John the Baptist. Both Zacharias, the father of John, and Elizabeth, the mother of John were of the descendants of Aaron, the priest, and they served ac-

cording to their duties with such a heritage.

"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," Luke 1:6. Notice particularly the divine account of this devoted Godly couple. Is there any wonder why God should choose this couple for the honored privilege of bringing, into the world, one to prepare the way of our Lord and Savior. "Both righteous before God" in order to be able to do this, they had to know God through His holy Word, and be determined to serve Him as His Word lead them. They could not walk in His commandments and ordinances unless they knew what they were and also understood how to apply them in their daily lives.

To be blameless, before God in all those, certainly

must have taken humble, determined effort and willing sacrifice. How many couples furnish such an environment for their children today? What christian influence and results could we expect from such homes today? They did not have everything the way they wished in their home but nevertheless they did maintain their integrity with God. They also did maintain communion with God, "There appeared unto him an angel of the Lord standing on the right side of the altar of incense," Luke 1:11. This alone would denote her purity and obedience to the law. This no doubt was an outstanding characteristic, at her age, in those days and even so today. (Sorry to say.) How many couples at the marriage altar today, who can be so honored? No doubt she had many other noble characteristics or she never would have been chosen for this coveted position.

We have very little definite concerning the heritage of Jesus. We do know that He had the best possible divine heritage from His Father, God Almighty. We see these characteristics and power coming from Christ often to astonish, His elders in the faith and even His devoted mother.

We have very little concerning His Mother, Mary. She was of the lineage of the Kings of Israel rather than the Priests as Zacharias and Elizabeth were. The Bible definitely tells us she was a virgin. "In the sixth month the angel Gabriel was sent from God unto a city of

Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary," Luke 1:26-27. This alone would denote her purity and obedience to the law. This no doubt was an outstanding characteristic, at her age, in those days and even so today. (Sorry to say.) How many couples at the marriage altar today, who can be so honored? No doubt she had many other noble characteristics or she never would have been chosen for this coveted position.

"Mary said, Behold the handmaid of the Lord; be it unto me according to thy word," Luke 1:38. My what a humble, submissive spirit. How many Dunkard sisters and brethren take such an attitude today, to the requests and duties that come before them? With the talents and opportunities allotted us today, what use are we making of them and what a heritage are we preserving for the future generations?

Even Joseph was a goodly man or he would not have enjoyed such a nearness to Jesus. Matt. 1:19 tells us he

was a just man. He had communion with God on several occasions. His obedience, consideration and deeds during the young life of Jesus, would assure us of his righteousness.

"The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel,"
Psa. 16:5-7.

THE EVERLASTING ARMS

J. F. Marks

Sooner or later these fleshly arms will fail us. There is an arm that never tires, an arm that never fails. There is safety in the arms of Jesus, security from all alarm. We are living in a day of much false alarm, true alarm is scarce. We may do our best, do as the Word tells us, and carry a load that makes one feel at times as being pressed out of existence and then must be burdened through evil criticism even by some who claim to be followers of Christ.

The Gospel plainly tells us where the false witness or liar will spend eternity. Sad to think there are professing Christians who falsely accuse and are hindering others; thereby have become a permanent hinderance to christian influence in the world. People may deceive others through false talk as being deceived by satan, himself, but they never will deceive God. What a hinderance to christianity false reports can be.

Good works alone will never save anyone, it takes a Christian life. While going through life we meet with many problems and tasks. Even if we do our best, yet sometimes our hopes are banished. We need God's guidance over us to daily submit to His will. Even failure in this life on earth may bring victory in death. Do we fully grasp the thought that our trials and temptations here, will only make us richer over there. We are not all tried alike and we do not all suffer alike.

All things work together for good to them that love God. "The eternal God is thy refuge, and underneath are the everlasting arms:

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

and he shall thrust out the enemy from before thee; and shall say, destroy them," Deut. 33:27. We see the works of God daily. We are permitted by His mercy through His mighty everlasting arms to perform future plans in life on earth. They should all be in accordance with His holy will as nothing can go or get ahead of His works.

Some are called to eternity in infancy. This call comes to all ages but some are permitted to pass the century mark. It is a very

important matter to be prepared at all times. Only through preparation will we be permitted to lean on the strong arms in the eternal city of joy and peace, where there is no strife or sickness.

When I think of heaven, I think of faithful men of God, some that we have learned of in His holy Word and also some in our day who, we believe, have done their best in living a righteous life and contributing much for the good of others. How grand a thought that we can lean on the strong arms of a God that made the golden city. This can only be done through Christ Jesus. Do we fully realize the great importance to be safe in the arms of Jesus? Safe on His gentle breast that some day sweetly our soul will rest.

R. 1, Felton, Pa.

WISDOM

Lester Bittinger

"That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that

are perfect: yet not the wisdom of the world, nor of the prices of this world, that come to nought," I Cor. 2: 5:6.

The wisdom of God, is great gain for it brings us to light, and salvation.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain," I Cor. 3: 16-20:

What are some doing that have the wisdom of this world. They go to college and get all the wisdom of the world they can. Then they teach men they can leave out the most important part of God's commandments and still get to heaven. They also teach that a woman does not need

her head covered, but can have her hair cut in whatever way she wishes.

I Cor. 11:2-7, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her also be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."

I Cor. 11:8-11, "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels."

I Cor. 11:13, "Judge in dignities." yourselves: is it comely that a woman pray unto God uncovered?" So the woman should be covered, and not shorn or shaven. The man should also be in order.

Prov. 6:16,, "These six things doeth the Lord hate: yea, seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Jude 1:3-4, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 1:8, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of

Grantsville, Md.

TOURING THE HOLY LAND

Paul R. Myers

Part XVI. Jericho.

Chapter fourteen closed with our party ready to leave Gilgal, where we made our forced landing. I wish to take up from there.

Our guides came out from Jerusalem to Gilgal to meet us and to start our tour of Palestine. However, before we were permitted to leave officers arrived and we had to go through customs there in the muddy field. After customs, our luggage was loaded in our taxis and we began our sight-seeing tour of Palestine proper.

The leader of our Pilgrimage, Mr. Gretzinger, had given us in New York, before leaving our hotel, a mimeographed list of the places we would see along with the scriptures pertaining to each. As we were ready to leave Gilgal, he advised us to have this list handy.

It was surprising to see on that list the number of im-

portant Biblical places in and around Jericho that were included in our itinerary. From where we were leaving we could see Jericho not many miles distant. It thrilled us to think we were actually in the Holy Land. It seemed like a dream rather than a reality.

To simplify this work, I will take up the different places we visited and the scriptures pertaining to them, around Jericho, in a different order than in which we visited them.

We went from Gilgal to Jericho. The city of Jericho is in Trans-Jordan. The hotel to which we were taken has been built but a few years. It afforded us good accommodations, though lacked a few necessities, such as soap. At this Hotel, we ate our first food in Palestine. Our first meal consisted of fruit and lamb.

Jericho, being the first city we visited in Palestine, held much interest for us. The Word tells us that Jesus visited Jericho on His last journey to Jerusalem. He visited or passed through Jericho many times. In this city He performed miracles and healing which we shall refer to later.

The city of Jericho lies in the rich Jordan river valley. It is approximately eight miles from the Dead Sea and six miles from the Jordan river. At the time the Jews crossed the Jordan, Jericho was a strong city. It was the first city west of the Jordan, taken by the Israelites.

Palms, all kinds of citrus fruits, many vegetables and figs abound in this area. They not only abound but flourish. Josephus, in writing about this rich valley makes the following statement, "It will not be easy to light on any climate in the inhabitable earth that can well be compared to it."

In the present city of Jericho, we made our headquarters several days. It well compares to the other cities in Palestine. The city is not large. While most of the city is comparatively new, from the Jericho referred to in the Bible, yet it is very quaint in its ways.

Camels and donkeys are their means of transportation and draying. Men, women and children carry their burdens on the tops of their heads, from small bundles to brush piles for fuel. Much of the present

day construction is made raw vegetables. Anything with bricks. They make uncooked was considered too their own brick with mud unsanitary to eat. and straw as in Bible times. Many of the inhabitants They prize their abode huts in and around Jericho are probably as highly as we do Arabs who were chased out of Jewish occupied Palestine. They are a nomadic class of people, which may account for their way of living.

The people themselves remind one of the Bible description of men and women mentioned in it that lived two thousand years ago. Referring to old Biblical Their dress, their expressions, their habits are a sharp contrast to those in America. Jericho, it was one of the walled cities. The remains of the old city, nearby present Jericho, are still visible. Here, as in Egypt, many of the men wear long gowns. We spent several hours similar to women. The crawling, climbing and walking over and around the remains of the old city. It was very impressive. We pull plows in place of turned to our Bibles and animals: read how it was destroyed.

Here, too, as well as Turn to Joshua the 6th throughout Palestine, we chapter, here we are told saw many, many beggars. that the city was shut up. There are lots of poor people. Closed, so that none could and they beg for a living. leave and none could enter. We readily understood why God told Joshua that He Jesus said, "the poor ye will had given Joshua the city, have with you always." He its king and its mighty men. saw them by the multitudes. However, in giving Joshua

It generally follows that this city, Joshua had a part where people are poor, they to do. God gives us many live in a very unsanitary things but in order to gain manner. Such was the condition them we have a part to perdition, as we found it. So form, also. much so that for ten days God commanded Joshua to we were not permitted to take his men and compass drink water unboiled or eat the city. He commanded

them to march around it once a day for six days and on the seventh day to march around it seven times. Also, at this marching, the priests were to blow their trumpets.

This they did in obedience to God. God also told them that when they would make a long blast with the ram's horn, and when they heard the sound of the trumpet, then all the people should shout with a great shout. This shouting was to take place only when Joshua so ordered.

As instructed, they compassed the city once each day for six days. The seventh day they marched around it seven times. It was this day that Joshua commanded them to shout. They obeyed and as a result of their obedience, we read in the 21st verse of this chapter that the city was utterly destroyed, both people and animals. Such was the fate of old Jericho. We were standing on the spot where God reached down and removed the city and contents.

We recalled, how, because she had obeyed, only Rahab and her household was spared from destruction. She had housed and hid the mess-

engers that were sent by Joshua to spy out the land. we saw what is thought to be the remains of her home.

There is today evidences of that city remaining. We saw a portion of the wall which surrounded it. I picked up a piece of hand made brick which helped make the wall. Several places enough of it is preserved and excavated that one can get a very good impression of about how it appeared.

As we made our way over this wasted city, our minds were full. Here was plenty of evidence of what happens when God's wrath is kindled against a people. Many scriptures inform us of that which is yet to come. We were made to wonder how much more wicked the people of Jericho in that day were, than the people of today are, here in the United States. Seems God will soon stretch forth His hand in justice, to the punishing of the wicked and to the rewarding of the righteous.

Here we saw what can and will happen when God decides to punish. Pray that each one may live in this life, such, that we shall be rewarded, rather than pun-

ished, when it is ours to stand judgment. Old Jericho was utterly destroyed. We read in 1 Kings 16:34 that Jericho was rebuilt by Hiel the Bethelite.

More is to follow concerning Jericho and its environs.

Part XVII. Mountains About Jericho

From our hotel in Jericho, practically any direction you choose to look, you could see mountain ranges. Certain peaks stood out more prominently than others. All the mountains were barren. They resembled spoil banks at clay pits and coal mines. Near the foot of the mountains vegetation is sparse, if any. The mountains are barren, just occasionally a tree is noticable. Other than a little grass in the summer months, the mountains are void of any type growth.

Among a number of the outstanding peaks, and which have Biblical significance, is noted Mt. Quarantania; northeast of Jericho. While this is its geographical name, it is known to Bible students as the Mount of Temptation.

It is outstanding in its importance to followers of Christ. We are all subject

to temptation. Satan tempts us at every opportunity. In our own strength, we are unable to ward off his alluring ways and hoaxes. But thanks be unto God, we have Jesus to help us fight him. We should put all our trust in Jesus. We are weak, but He is strong. The devil is powerful, but God and Christ are all powerful. Jesus was tempted of the devil, but was the conqueror. We can be conquerors through Jesus, by taking Him into our lives.

It was on this mountain, called the Mount of Temptation, that Jesus was tried, of the devil. We read in Matt. 4:1-4, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

After the above temptation then the devil tempted Jesus to cast himself down from

the pinnacle of the temple. Jesus yielded not.

Not succeeding in either, the devil then took Jesus up into an exceeding high mountain. There he showed Him all the kingdoms of the world, offering them to Jesus if He would fall down and worship Satan. Jesus again yielded not, but quoted scripture and said, "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." He gave us an example to follow, Be well versed in the scriptures. When temptations arrive, quote scriptures.

It was on top of this mountain we were looking upon, where Jesus warded off Satan. He literally gave us an example how to overcome temptation, wherever and whenever we may be tried. James 4:7 gives us good admonition in this regard. "Submit yourselves therefore to God. Resist the devil and he will flee from you." As we looked upon that mountain, as we meditated on the experience Jesus had there with satan, as we thought on many of the scriptures regarding living separated from the

world, we had to again refer to a scripture in reference to the trials and temptations of Jesus and His overcoming them, as recorded in the latter part of the 15th verse of the fourth chapter of Hebrews, "but was in all points tempted like as we are, yet without sin." On this mountain He was tempted, but sinned not.

Another Biblical mountain visable from Jericho is Mt. Nebo. It is near the northern end of the Dead Sea. It rises to an elevation of 2670 feet. It was to this mountain that God commanded Moses to go to look over into the land of Canaan. Deut. 32:48-49, "And the Lord spake unto Moses that selfsame day saying, Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession."

Mt. Nebo is a Biblical mountain. It stands as it did in the days of Moses, erect, prominent and historical.

On a shoulder of Mt. Nebo, is another important Biblical mountain peak, namely Mount Pisgah. It was from

this particular vantage point the New Jerusalem. that Moses beheld, through There is something about the aid of God, all the land mountains that is conducive promised unto Abraham, to worship. To be on a Isaac and Jacob. In Deut. high mountain, seemingly 34:1-4 we read as follows: nearer to God, causes one, "And Moses went up from as they look out over God's the plains of Moab unto the creation, to more readily mountain of Nebo, to the comprehend His powers and top of Pisgah, that is over ability. against Jericho. And the Lord shewed him all the Thus was the feeling we experienced when we looked land of Gilead, unto Dan. upon these mountains referred to in God's Holy Word. And all Naphtali, and the Too, when we read the passages in the Bible pertaining to these mountains, we land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea. were thrilled to our soul. And the south, and the plain of the valley of Jericho, the Men can and do change the city of palm trees, unto face of the plains, even level Zoar. And the Lord said hills and change the course unto him, This is the land of rivers, but with few exceptions, the mountains remain as God created them. which I swore unto Amram, unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

It is touching to know that ascended many of them; He Moses was permitted to look taught while standing on into the land of Canaan, but their summits; He fed multitudes in their shadows. because of disobedience, Jesus often went up into the was not permitted to enter. mountains to pray. Mountains meant a lot to Christ. The lesson taught to Moses by God should be gleaned by every Bible student. Anyone who sins and disobeys Jesus had many mountain-top experiences in Palestine. God, unless repented of, will Our group had many mountain-top experiences in the not be permitted to enter

same land. We can have many mountain-top experiences in this life if we faithfully serve, trust and obey our Master.

Succeeding articles will give an account of other mountains we were permitted, through the blessings of God, to see and ascend to the top of.

(To be continued.)

Box. 117, Greentown, O.

OBITUARY

AMY BUCHER

Sister Amy Bucher departed this life Oct. 6th, at the home of her nephew, Bro. Ammon Keller, Buffalo Springs, Pa., after a long illness, at the age of eighty-two years.

She was a daughter of the late Elder Christian and Liza Dohner Bucher and a member of the Dunkard Brethren church at Lititz since December, 1934.

She always attended church and council meetings as long as she was able and was interested in the welfare of the church and never like to see the church drift worldly.

Funeral services were conducted by Eld. A. G. Fahnestock and Eld. David Ebling, Friday, Oct. 10th from Wike and Clauser Funeral home with interment in the Bucher Brethren cemetery.

Susanna E. Johns, Cor.

ALICE R. LILLIE

Daughter of Alfred and Lucinda Brower, was born March 1, 1862 in Howard county, Indiana, and passed away October 8, 1952, at Orangeville, Ill., aged 90 years, 7 months and 7 days.

At the age of 10 years she moved with her parents to Guthrie county, Iowa, and there settled on a farm one mile west of Dale City, Iowa.

She was married to Charles Lillie Sept. 16, 1883. She became a member of the Church of The Brethren in 1911 and later transferred her membership to the Dunkard Brethren church of Dallas Center, Iowa.

She leaves to mourn her passing two nieces and one nephew, two two cousins and many friends and neighbors.

The funeral was at the Jennings Funeral home in Panora, conducted by Elder W. S. Reed, assisted by Elder Orville Royer.

Ethel Beck, Cor.

AMERICA ON THE WAY

History is filled with national tragedies which resulted from drunkenness, through Old Testament history, Medieval history and even modern history as the recent fall of France. America is traveling that same downward course. According to the Commerce department the liquor bill of the United States for 1943 was six billion dollars. That was a per capita cost of

forty-six dollars for every man, woman and little child in the nation. That was nearly seven cents of every dollar they spent for goods and services of all kinds. It was 17 per cent above the cost of the 1942 liquor bill and nearly 80 per cent above that of 1939.

Think about it, and in the most crucial year of World War II. While millions starved and slaved under the crushing heel of arrogant dictators; while millions fought and bled and died on battle fronts around the world; while lonesome wives wept, anxious mothers prayed and waiting justice seemed to sleep, American citizens indulged in six billion dollars' worth of liquor. We are following the part of bygone empires.

The Prophets and Strong Drink

You frequently hear foolish people say: "I think a preacher ought to preach the Bible and stay away from the liquor question, that is politics."

Isaiah preached on it. He declared: "Woe unto them that rise up early in the morning that they may follow strong drink; that

continue until night, till wine inflame them," Isa. 5:11. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him," Isa. 5:22-23.

Hosea preached on it. He linked it with vice and immorality when he declared: "Whoredom and wine and new wine take away the heart," Hosea 4:11.

Joel preached against it. He linked liquor drinking with corrupt voting and juvenile delinquency when he declared: "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink," Joel 3:3.

Habakkuk preached against it. He thundered: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness," Hab. 2:15.

Amos preached against it and predicted that people would seek to muzzle their prophets on this issue, when he declared: "And I raised up of your sons for prophets,

and of your young men for to feel the same way today. Nazarites. But ye gave the Following one of my temper-Nazarites wine to drink; ance addresses, a minister and commanded the said to me: "Well, my people prophets, saying, Prophecy know how I stand on the not," Amos. 2:11-12. drink question. It is not

Micah preached against necessary for me to preach liquor and foretold that it on it."

would be fashionable and I replied: "They know how popular for false ministers you stand on baptism; there- to favor it. He declared: fore do you never preach on "If a man walking in the baptism? They know how spirit and falsehood do lies, you stand on tithing and so saying, I will prophesy unto I suppose you never preach thee of wine and of strong on tithing. They know how drink; he shall even be the you stand on faith in Christ, prophet of this people," on blood redemption, on the Micha. 2:11. resurrection of the body and the return of the Lord, so I suppose you never preach on those subjects, either."

Paul before Felix reason- ed of "righteousness, temp- erance, and judgment to come," Acts 24:25. The prophets were God's watch- men on Zion's moral walls. It was their duty to cry aloud and warn the people. They denounced strong drink for its debauching and debasing of youth, family life and national leadership. They pictured it as being as- sociated with all vice, graft, greed and other forms of corruption that rotted away the foundations of national greatness. They felt it their responsibility to God and man thus to expose the wickedness of strong drink. I believe preachers ought

to feel the same way today. My friends, it is not a question of making your position clear. It is a ques- tion of persuading people to give up this degrading habit, and of warning them of the consequences they will suffer if they do not give it up. It is not a question of identifying your position but rather of getting others to change their position.

Drink Tragedies Recorded in The Bible

Read your Bible, friends. Look at the personal drink tragedies recorded in it. Noah's feet were hardly dry

before he was drunk, Gen. 9:20-27.

Lot was made drunk by his daughters and his life story ends in a moral black-out with them, Gen. 19:30-38.

Nabal, the son of famous old Caleb, died in drunken debauch, 1 Sam. 25:36-38.

Drunkenness played its part in David's sins of adultery and murder, 2 Sam. 11:13.

Handsome young Absalom employed strong drink when he murdered his half-brother, Ammon, 2 Sam. 13:28.

Elan, king of Israel, was assassinated while he was drunk, 1 Kings 16:9.

Good queen Vashti was dethroned by wicked old Ahasuerus because she would not put on a floor show at his wild drunken party, Ester 1:1-22.

Drunkenness held high carnival the night Belshazzar saw the handwriting on the wall signifying that he had been weighed in the balances and found wanting, Dan. 5:27.

John the Baptist was slain at a drunken birthday dance, Matt. 14:1-12.

Drunkenness disgraced the fellowship of the church at Corinth as they sat about

the Lord's Supper and brought a rebuke from the apostle Paul, 1 Cor. 11:20-22.

It evidently marred the fellowship of the church at Ephesus because he wrote and admonished them: "And be not drunk with wine, wherein is excess; but be filled with the Spirit," Eph. 5:18.

We might refer to many Proverbs and teachings against strong drink in the Old Testament but let it suffice to not a few in the New Testament.

Jesus warned us concerning strong drink. He said that at the time of His return, conditions would be similar to those in the days of Noah and Lot when they "ate and drank," and He said: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares," Luke 21:34.

Listen to this unequivocal warning that ought to make every drunkard's heart miss a beat when he hears or reads it: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witch-

craft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. 5:19-21.

There is the fact. It is the Holy Bible. There is no getting around it. There is no room to evade, hedge or dodge that declaration. You must either give up your bottle or go to hell. The door of the kingdom is barred against the drunkard. There is no middle ground. Nothing could be plainer than God's Word: "They which do such things shall not inherit the kingdom of God."

The Drunkard's Hope

But, thank God, the Bible does not stop at that statement. After Paul had written to the church at Corinth and classified drunkenness with all these other vile sins as a lust of the flesh, he then wrote: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the

Spirit of our God," 1 Cor. 6:11.

That was the remedy for them. That was their hope. That is the hope for all men. It is not in resolutions, reforms, pills, powders, societies, institutes or cures, but in Christ. "Ye are washed" that was cleansing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 Jno. 1:9.

"Ye are sanctified" that was purification, perseverance, preservation and consecration. "Ye are justified" that was judicial freedom. The old account was blotted out. The records on high was cleared. The bill had been paid.

"In the name of the Lord Jesus" He it was who paid the debt. He made our redemption possible. He is the propitiation for the drunkard's sins. He makes forgiveness possible.

Sel. from Drink and the Downfall of Nations by Sam Morris.

Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship more to us.

FOXES CHRISTIAN MARTYRS

Chapter XI Concluded Last Persecution of The Waldenses.

This treaty of peace between the Waldenses and the duke of Savoy was made in 1561, and remained unbroken for nearly one hundred years. During all this time, however, the Waldenses suffered from petty insults and annoyances on account of their faith.

In the year 1650, a jubilee was held at Rome, and it was as usual, a season for exciting renewed activity against all who opposed Romish doctrines. At that time, the council "for spreading the faith, and destroying heretics," established courts in the principal cities of France and Italy, admitting many females of rank to membership. One of these courts was founded at Turin, over which Andrew Gastaldo presided. After passing various laws, intended to injure and annoy the Waldenses, an order was issued by which, during a winter of uncommon severity, all the inhabitants of Lucerne, and the more open districts, were

commanded to leave their homes and to retire to the mountains, within three days, unless they would become Romanists. Wonderful to relate, not one of them hesitated between these conditions. They gave up their dwellings, and wading through the snow, with difficulty crossed the torrents, sheltering themselves in caves and under jutting rocks. But their persecutors, though disappointed of an excuse for murdering them, would not give up their bloody designs. An army of fifteen thousand men was soon sent into the valleys, and under the pretence of being satisfied with the submission of the inhabitants, gained access to many of the villages and towns. In a few days the signal for a general massacre was given, and the most cruel torments were inflicted upon all who, trusting to the professions of peace, had not hidden themselves in the steepest and loftiest parts of the mountains.

England and the Protestant nations of Europe now interfered, and another brief and troubled interval of repose was granted to the

survivors. The English government was particularly distinguished on this occasion for the energy with which it interposed in behalf of the Waldenses, and it sent quite a large sum of money to the sufferers. But peace did not last long. Upon the revocation of the edict of Nantes, and the persecution of the French Protestants by Louis XIV, that tyrant persuaded the duke of Savoy to once more attack the unfortunate people. So the bloody work was begun again; but the Waldenses, being at last worn out, and exhausted by previous sufferings, offered to surrender provided they might be allowed to leave the country. Their proposal was accepted; but instead of being allowed to depart many who had thus surrendered were barbarously murdered. Those who were left were forced to abandon their native valleys and were imprisoned in different fortresses of Piedmont; much care being taken to separate parents and children and relatives, while the younger children were given for adoption to institutions and families of the Romish faith. More than twelve thousand men and women were

shut up in gloomy dungeons, and experienced the most cruel treatment. They were fed upon bread made of the poorest materials, and given stagnant water to drink. Their only beds were upon the bare stones or on filthy straw, and at the same time they were purposely so crowded together that fevers and other diseases caused the death of a great many. While in this state of privation and suffering their conversion to Romanism was often attempted. Promises and threats were employed for this purpose; but with a few exceptions, they continued to hold the faith of their fathers. It is not surprising that, under such treatment, their number was, in a few months, reduced from twelve thousand to three thousand.

The Waldenses Go to Switzerland

At last the duke of Savoy graciously designed to listen to the appeal of the Swiss Cantons, and allowed the few who remained of this once numerous and happy people to go into exile. But they were compelled to begin their march in the severest of the winter season, and

urged forward so cruelly that many perished by the way.

The survivors reached Geneva about the middle of December, in such a exhausted state that several died at the gates of the city. But once within its walls they were received with Christian tenderness, and the Protestants of Geneva contended with each other who should take in, and care for, these worn and weary travellers who had come to them in their distress.

A Few Return to Italy

When the exiles became settled in their new home in Switzerland, most of them chose to live at Berne, and there they might have remained unmolested had not that love of country, always so strong among dwellers in the mountains, caused many to return to their native Alps. After two unsuccessful attempts, about eight hundred of the most determined among them, under the leadership of one of their pastors, named Arnaud, who acted both as their minister and their captain, obtained arms and crossed the Lake of Geneva one night in the year 1689, determined to

force their way through the country of their enemies, and re-enter their own valleys, or perish in the attempt.

The duke of Savoy, being told of their return, sent soldiers to attack them. But although greatly overmatched, the little band fought bravely for nine months. By that time, much reduced in number, and driven from their last stronghold, their destruction seemed certain, when Providence again interposed in their behalf. War broke out between the duke of Savoy and the king of France, upon which the duke offered peace to his persecuted subjects, and allowed them again to settle in their native valley. It is a remarkable fact that before long the duke's own defeat compelled him to seek a refuge from his enemies among the very people he had formerly persecuted, and that, forgetful of the past, they received him with kindness and loyalty.

Waldenses Drowned at Venice.

Before the persecution had reached the city of Venice, some Waldenses made their homes there. The

authorities, as soon as they learned of their presence gave orders for their arrest, and many were martyred for their faith.

Various were the ways by which they suffered death; one in particular, being uncommon and singular, will be described. The prisoner, after being sentenced, was attached by an iron chain to a heavy stone. Both the man and the weight to which he was fastened were then laid upon a plank. The ends of the plank were placed upon two boats, which were rowed out on the sea; then the boats separated and the martyr's weighted form sank to the bottom.

A citizen of Venice, named Anthony Ricetti, was sentenced to be drowned in this manner. A few days before his execution his son went to him, and begged him to recant, that his life might be saved, and himself not left an orphan. To this the father replied, "A true Christian is bound to give up not only goods and children, but life itself, for the glory of his Redeemer." The nobles of Venice offered him his life if he would change his religion; but finding their efforts unavailing,

they ordered the execution of his sentence, which took place accordingly.

LIBERAL

William N. Kinsley

Liberal means to be moderate, mild, calm, gentle, medium, fair, temperate, full of mercy and compassion, lenient, not extremist, not radical, consistency, constancy, and affectionate. To love your neighbors as yourself. Let your moderation be known by all men. The Lord is very pitiful, and of tender mercy. The Lord Jesus had such a great love and concern for the human family, that He was willing to leave the shining courts of heaven, down to the earth, take on flesh and blood, and suffer all the things which He did suffer, even to the death on the cross.

Luke 23:33-34, When they came to a place, which is called Calvary, there they crucified Jesus. Then Jesus said, Father, forgive them; For they know not what they do. Was this not liberal? No degree of revenge. Had they known it, or fully realized that they were crucifying the Lord of glory, they

probably would not of done it.

There followed Him a great company of people, and of women, which also bewailed, and lamented Him. Jesus turning unto them said, daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. The Lord had a great concern for the children and the future generation. Is this not liberal?

James 58-11, "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." I Cor. 1:31, "According as it is written, he that glorieth, let him glory in the Lord." This is liberality, but many like to glory in themselves or of the church. Gal. 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." II Tim. 1:9-10, (Our Lord) "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished

death, and hath brought life and immortality to light through the gospel." Was this not a liberal act?

That we may lay hold on everlasting life, Jesus has opened the way to salvation, he has done all that was possible to do for fallen humanity. The Lord Jesus Christ which shall show in His time, who is the blessed, and only Potentate, the King of kings and Lord of lords. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. Could he be more liberal? When ye were without Christ, being aliens, from the common wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ, now therefore ye are no more strangers, and foreigners, but fellow-citizens with the saints, and household of faith.

You hath He quickened who were dead in trespasses, and sins, and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus. That

in ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. Was this not a liberal act to usward gentiles? For by grace are ye saved through faith. Without faith (or believing) on the Lord Jesus Christ there would not be sufficient grace to save. So it takes belief, faith and obedience to maintain the grace of God. Otherwise we also shall be cut off. Eph. 4:32, Be ye kind one to another, tender-hearted, forgiving one another, and walk in love, as Christ also loved us, and hath given himself for us an offering, and a sacrifice. This is an attribute of the Lord Jesus, and liberality. For God sent not his Son into the world to condemn the world: but that the world through him might be saved. Neither do we as human beings have any right to condemn other or read their verdicts to them. This and unfaithful Christians has made infidels or unbelievers. We must be won or prompted to work for the Lord Jesus by love, and learn to love the Lord and His creation. or God is love.

If we love one another,

God dwelleth in us, and His love is perfected in us. If a man says he loves God and hateth his brother: he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Beloved, let us love one another, for love is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

Whoso hath this world's goods, and see that his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Is there any liberality in such a one? Beloved believe not every spirit, but try the spirits whether they are of God.

Do we know the spirit of truth and the spirit of error? There is no fear in love, perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. Whosoever believe that Jesus is the Christ is born of God. For this is the

love of God, that we keep his commandments and his commandments are not grievous. So we must be obedient.

If we love the Lord, it will be a pleasure to be in His service or to serve Him. Moses' mother became as a servant to Pharaoh's daughter so she could wait on or serve her son, Moses, because she loved him. A mother's love comes next to Jesus' love for humanity.

Greater love hath no man that a man lay down his life for his friends. Jesus went to the limit to save you and me, and all humanity. Therefore He was the most liberal man that ever lived on the earth.

Take the name of Jeshs with you
The Child of sorrow and of grief,
It will joy and comfort give you
Take it along wherever you go.
Take the name of Jesus ever
As a shield from every snare:
If temptation round you gather,
Breathe His holy name in prayer.
Oh the precious name of Jesus:
How it thrills our souls with joy,
When His loving arms receive us
And His songs our tongues employ;
At the name of Jesus bowing,
Precious name, O how sweet,
Hope on earth and joy in heaven.

Hartville, Ohio.

Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human

hearts; they alone are imortal!—Theodore Cuyler.

God does not measure what we bring. He weighs it.

SENTENCE SERMONS

Be sure to put your feet in the right place and then stand firm.—Lincoln.

The yoke of God will never fit a stiff neck.

Character is what you are in the dark.—D. L. Moody.

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained.

By our every deed, we honor or dishonor our Father.

God makes a promise. Faith believes it. Hope anticipates it. Patience quietly awaits it.

Sin in the soul is like Jonah in the ship. It turns the smoothest water into a tempestuous sea.

The man who lives in God knows no life except the life of God.





BIBLE MONITOR

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No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TAKE HEED

I heard the bells on Christmas Day
Their old familiar carols play;
And wild and sweet the word repeat
Of peace on earth, goodwill to men.

I thought how as the day had come,
The belfries of all Christendom
Had rolled along th' unbroken song
Of peace on earth, goodwill to men.

And in despair I bowed my head,
There is no peace on earth, I said,
For hate is strong, and mocks the song
Of peace on earth, goodwill to men.

Then pealed the bells more loud and deep,
God is not dead, and doth not sleep;
The wrong shall fail, the right prevail
With peace on earth, goodwill to men.

Till ringing, singing on its way
The world revolved from night to day,
A voice, a chime, a chant sublime
Of peace on earth, goodwill to men.

Henry Wadsworth Longfellow.

GOOD TIDINGS OF GREAT JOY

"And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2: 10-11.

Here we have a message brought to the earth by the angel of God, no doubt the one known as Gabriel, whom God often used to deliver very important messages. His presence brought great fear upon the shepherds and rightly so, for a definite knowledge that God or His faithful servant is near, will always cause fear and unworthiness in the mind of obedient servants of God. Fear God and keep His commandments, for this is the whole duty of man.

The angel told them to "Fear not" but rather listen to the wonderful message he had for them. This message was so wonderful, so lasting, so far-reaching; for it will bring good tidings of great joy to all people. Most messages today may bring joy to a few, but perhaps the same message would bring

sadness, unconcern or even anger to some other group. This message was to bring, not just joy but great joy, not to just one group in one age but to many groups in every age. In our reading of the history of the Christianity we must conclude that this prophecy of the angel has certainly been fulfilled.

As we think of the vastness and eternal effect of God's plans, we need only to refer to any of the many revelations, down through the ages, of God working with man for man's salvation. Let us refer to one as God speaks to Abraham, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed," Gen. 12:3. It is marvelous to read and meditate over the history of, how God fulfilled this promise for Abraham. What effect did Abraham's life have upon the children of Israel? Our ability to have and understand the plan of God? The forming and controlling of the nations of the world and their destiny? Christ was a direct descendant of Abraham.

Notice a little of the de-

tailed description, as given 700 years before by the prophet Isaiah, of the extent and purpose of Christ's kingdom. "He said, It is a light thing that thou shouldst be by my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest by my salvation unto the end of the earth," Isa. 49:6. Christ was to raise up the tribes of Israel, restore those who were faithful to their religious joys and hopes and to be a light to the Gentiles. That is, a means of salvation for all races, creeds and colors of human beings upon the earth.

As we look and consider the message itself, as delivered by the angel, we are made to marvel and wonder. This day, right now; is born, to each and every one of you who will believe; a Savior, not just one who might save, who thinks he can, who would like to; but one who is able, willing and ready to save all who will trust, obey and follow His directions. Not just Christ but without question "Christ the Lord," Lord of all and Lord over all, the king of kings and

Lord of lords, the Son of Almighty God in Heaven. Is this a good tiding to each of you? Does it bring joy, yes, great joy to you?

"For so hath the Lord commended us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth," Acts 13:47. Praise God for this privilege we have, for this religious liberty we have, and for the talents we have to carry out his directions. Sad that it takes so much effort and so much showing to just get people to believe; sad that it takes so much urging and persuading to get individuals to just try to obey His teachings. Oh how dangerously blind are people's hearts that they are so slow to accept and so unconcerned about the exactness of His teachings. Am I cold, luke warm or hot to my opportunities? Are we such as have need of milk and are not able to digest the strengthening meat that we may use our talents to teach others?

The finest of all fine arts is the art of doing good; and yet it is the least cultivated.

Talmage.

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Howard J. Surbey, Rd. No. 6, North Canton, Ohio, Editor.

Send all subscriptions and communications to the Editor.

Paul R. Myers, Greentown, Ohio, Assistant Editor.

Lewis B. Flchr, Vienna Va., Associate Editor.

Isaac Jarboe, Grandview, Mo., Associate Editor.

CHRIST BORN AT BETHLEHEM

Otto Harris

At the time of Christ's birth the Roman empire was the mistress among the then known nations of the world. Only one ruler could send forth the decree, that all the world should be taxed, and that one was the Roman, Caesar.

Rome had also opened the avenues of travel from the east to the west, from the north to the south. A Roman citizen might go anywhere

with safety. His was a new privilege in the world and the apostle Paul in his travels made good use of it. The way was being prepared for the Gospel messengers to go forth. A fitting time indeed for the advent of the Prince of Peace.

But that which concerns us just now is the wonderful manner in which the affairs of the world are made to serve God's purpose. Nazareth up in Galilee was the home of Joseph and Mary, but they were summoned to register for taxation at Bethlehem, the home of their forefathers, for they were of the lineage of David; and Bethlehem was the City of David. The old Hebrew plan to enroll by families in their ancestral districts seems to have been permitted to stand by the Romans.

As the descendants of David began to gather in their city the available room for lodging was soon taken up. When Joseph and Mary arrived there was no room for them in the inn. In Luke 2:7, we read, "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because

there was no room for them in the inn."

In such a humble place Christ was born. He was wrapped in swaddling clothes, (common bands wrapped around the body) and laid in a manger. In these humble surroundings of our Saviour's birth, there is a lesson for us. Christ came not to be ministered unto but to minister. He came to save the world and not to be pampered by it. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. 8:9.

In marked contrast, with the humble earthly surroundings of our Savior's birth, was the appearance of the glorious company of the heavenly hosts, announcing the event to the wondering shepherds. The beautiful narrative of Luke gives us the angel's message: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord," 2:9-11.

The glad tidings did not fall on deaf ears. "The shepherds said one to another Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord has made known unto us," Luke 2:15.

They considered the message from heaven a very important one. They did not think of paying little or no attention to it. They even managed to leave their flocks for a time.

Many people, more conveniently situated than these shepherds, do not see how they can leave their flocks and farms, their merchandise and business long enough to go to the house of the Lord to worship. They insist on putting off until a more convenient season which usually never comes. Today if ye will hear his voice, harden not your hearts, Psalms 95:7-8.

We find the shepherds were not disappointed. They found the Savior as announced. Whoever came to Christ and was disappointed? Who ever believed on Him and had no hope of eternal life?

That the shepherds were not disappointed or ashamed of their visit we learn from the words, "And when they had seen it they made known abroad the saying which was told unto them," Luke 2:17. They were missionaries as every Christian ought to be—yes, must be. "Make known abroad" the very spirit of Christ and the Gospel.

Antioch, W. Va.

GLAD TIDINGS

Ethel Beck

From Heav'n above to earth I come,
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now shall say and sing.

"To you this night is born a child
Of Mary, chosen mother mild,
The little child, of lowly birth,
Shall be the joy of all the earth.

"Tis Christ, our Lord, who for on high,
Had heard our sad and bitter cry;
Himself will your salvation be,
Himself from sin will make you free.

—Martin Luther.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:11. What a welcome message to those who were looking for Him.

The Jews were under Roman rule and waited for a deliverer. But they expected their king to come from royal line and did not accept Him as a nation. Had they been seeking one to deliver their souls they would have found Him.

The shepherds received the message with joy. They made haste to see if those things were true. They found everything just as the angels had said. They did not keep the good news to themselves but spread abroad all things concerning the Christ child. Are we so eager to spread the good news of salvation? Do we joyfully tell others what the Lord Jesus means to us? Do we create in them a hunger to know Him, too?

It was indeed glad tidings to Simeon who was "waiting for the consolation of Israel." When the baby Jesus was brought into the temple he took Him up in his arms and blessed God. He said he was now ready to depart in peace. "For my eyes have seen Thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of

thy people Israel," Luke 2: 3-32.

The wise men were in contact with God and knew of Christ's coming. They started the long journey to find Him. God directed their way by a star. When they came to Jerusalem they inquired, "Where is He that is born king of the Jews?" They expected to find Him there but God directed still further to Bethlehem. They were exceeding glad when they saw the star again to lead them to the Christ. They were prepared to welcome Him with gifts and worship Him. They no doubt spread the good news when they went back to their country in the east.

The angels said, these good tidings of great joy shall be to all people. It brought joy only to those who accepted it. It was meant for all, whosoever will receive it. It was not received with joy by Herod and the rulers. That was because there was jealousy and envy in their hearts. Do we fail to receive the joy of salvation because there is jealousy and enmity in our hearts? It could be pride or unrendered self which would hinder us from receiving sal-

vation with great joy.

When the angel told Joseph of the Saviour's coming through Mary, he said, "She shall bring forth a son, and thou shall call His name Jesus: for He shall save His people from their sins," Matt. 1:21. This is indeed good tidings to all who are burdened with sin. But we will not have great joy until we accept His sacrifice for sin. "In whom we have redemption through His blood, the forgiveness of sin, according to the riches of His grace," Eph. 1:7. Of course we realize we must first have faith in Him, knowing that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9.

After we confess our sins we want to show our true repentance by forsaking them. We would then be in a position to make known to the world that we want to put on Christ. Taking Him as our redeemer, applying His blood to our hearts, we would want to follow Him in baptism. As we have surrendered to His will we shall find this promise fulfilled. "Repent, and be baptized every one of you in the name

of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. "Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead," Col. 2:12.

When we have done our part we can be assured God has done His. We are now in a saved relationship with Christ and a child of God. Now we will find great joy in the new found Saviour, which the angels told us about on that first Christmas night. With our sins forgiven we have peace with God and all is well with our souls.

O my heart sings today, sings for
joy and gladness,
Jesus saves, satisfies, banishes my
sadness;
Guilt is gone, peace is mine, peace
like to a river,
Jesus is wonderful, mighty to deliver.

Wonderful, wonderful, Jesus is to
me,
Counselor, Prince of Peace, mighty
God is He;
Saving me, keeping me from my sin
and shame,
Wonderful is my Redeemer, praise
His name!

Dallas Center, Iowa.

THE CHRIST

Wm. N. Kinsley

'Twas night in the city of David,
Humanity slumbering lay,
Nor dreaming the promised Messiah
Would come ere the dawn of the
day.

And so while the world lay sleeping
Awaiting the coming of morn,
In humbleness in a stable the
Son of the Most High was born.
There in a manger they laid Him,
The Holy Babe sent from above;
No great reception was given
To welcome the gift of God's love.
God sent a star in its brilliance
To shine over the place of His
birth,

And sent a heavenly host
To tell about the glad tidings.
And good news, Peace on earth,
And good will toward men,
Glory to God in the highest,
By a little child, Bethlehem babe.
Behold the Saviour of mankind
Nailed to that shameful cross.
The Lord of glory dies for men,
To bleed and die for sin.

Thus did our suffering Saviour pray
With mighty cries and tears,
God heard Him, that dreadful day
And crowned him, Lord of all.
Hark: The voice of love and mercy.
Sounds aloud from Calvary cross,
It is finished: Oh what pleasure
Do these charming words afford.
Heavenly blessing without measure
Flow to us from Christ the Lord,
Finished, all that God has promised
From whence you can comfort
draw

Christ has borne the heavy load
Glory be to the bleeding Lamb,
Born to redeem, and strong to save
The rising Lord forsakes the tomb.

Death, hell no more His lot be
 'Twas love, grief beyond degree,
 The Son of man they did betray,
 He was condemned and led away.
 Oh, think of that scornful day
 He gave up, to the stroke
 Without a murmuring word.

The dreadful debt, now is paid,
 Price of pardon was His blood,
 The great atonement now is
 made.

For you I left my courts above
 For you I shed my blood,
 For you my tender soul did move,
 Sinners, on me your guilt was laid.
 But now He reigns exalted high
 Honour, praise and glory be thine
 Forever, King and Priest shall be.
 Who was born a Bethlehem babe,
 King of kings, and Lord of lords.

The bright and morning star,
 Oh, how peaceful and how lovely
 Are the souls where union reigns,
 Such are kind, true and holy
 Happy souls who union gain.

They may sing eternal praises
 Unto God, and to the Lamb
 Holy, Holy, Lord God Almighty,
 Guide us Lord by thy good Spirit,
 Which shall teach us thy true

In us there is no merit,
 Come good Lord, with courage arm
 us,

Come and bid our jarrings cease,
 Come, oh come and reign forever
 God of love and Prince of peace.
 He comforts us and frees us,
 Glory, glory be to Jesus
 Even so come Lord Jesus.

Hartville, Ohio.

THE MEANING OF CHRISTMAS

What is the meaning of Christmas
 to us?

Is it dolls and drums and toys
 Is it Santa with his deer and sleigh
 And all our fun and noise?

Is it centered around the Christ-
 mas tree

With all our gifts piled high
 Is it all the dinner we can eat,
 With chicken, cake and pie?

Have we forgotten the Little Babe,
 Who, in the night so still,
 Was born on earth to live with men,
 The will of God fulfill

Have we forgotten the love of God,
 And how God made a plan
 To send His Son, so He could save
 Ev'ry lost and sinful man?

Then what should Christmas mean
 to us?

'Tis the birthday of our Lord,
 A day in which to use some time
 In reading from His Word.
 And Jesus Christ should be the
 center

Of all the day's delight,
 And we should always think of Him
 In the morning, noon and night.

—Ada Scrogum.

IN THE STILLNESS

By Florence Taylor

While faithful shepherds watched
 their flocks

In the deep stillness of the night,
 Angelic messengers appeared,
 And 'round them shone celestial
 light.

Glory to Go! Peace on earth!
 Good tidings of great joy we bring:
 A Saviour unto you is given;
 In Bethlehem is born a King.

Thus to these humble shepherds
 came

Announcement of the Christ
 Child's birth;

For heavenly things are oft made
known
To faithful, trusting ones on
earth.

Daily I seek to do my best,
However small my task may be;
In the deep stillness of my soul,
O Spirit of Christ, be born in me!

Sel. by Ethel Beck.

CHRISTMAS JOY

Christmas is a joyful day,
Viewed in many a different way;
To me the most outstanding view
Is the birthday of our Saviour true.

Some find delight in the Christmas
tree
Which in these days so much we
see;

And people stay up very late
To erect it and to decorate.

To some the greetings seem to be
The joyful aspect that they see,
But if they have no deeper thought,
We fear their joy will come to
naught.

Feasting to some make glad the
day;

Some treasure the gifts that come
their way;

Such things they fix their minds
upon,

But give no thought to God's dear
Son.

Perhaps there's many a girl and
boy

Who has another cause for joy;
In looking to Santa their gifts to
bring

They neglect the birthday of the
King.

They never learn to know the worth
Of celebrating the Saviour's birth—
Through prayer and praise and
joyful song,
Each time that Christmas comes
along.

Yes, in this so-called Christian land
There are opportunities on every
hand

To tell to others the wondrous
story

How Jesus came to earth from
glory,

Was born in the city of Bethlehem,
The Lamb of God, the Priceless
Gem,

Who came to die upon the tree
For sinners such as you and me.

So may we on this Christmastide
Just throw our hearts' door open
wide,

And let the blessed Saviour in;
He'll cleanse and save us from all
sin.

Then when our life on earth is o'er,
We'll meet upon the golden shore;
We'll need no "Merry Christmas"
there,

For we'll have joy beyond compare.
Gideon Moyer, Jr., in The Gospel
Herald.

THE CHRISTMAS SYMBOL

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling
there,

Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
 Only a white-robed priest,
 Only Christ's children kneeling
 there

Keeping the Christmas feast;
 And yet beneath the outward sign
 The inward Grace is given—
 His Presence, who is Lord Divine
 And King on earth and heaven.
 —Author Unknown.

CHRISTMAS

Christmas comes to every heart,
 Celebrate with song and glee,
 A birthday of so long ago;
 While Christmas may cease to come
 In a thousand years or so.
 Christmas will come to every heart
 Who does a kindly deed
 Will come to us, when we stop,
 And help another in their need.
 I think Christmas will ever come
 As long as God permits
 While ages roll and sun do shine.

LET US SHARE OUR BLESSINGS

As the Christmas season comes each year we make much ado buying gifts for friends and relatives and preparing our heavily laden tables.

Do we stop and consider the multitudes who are cold and are starving, physically and spiritually? Many know little or nothing of the real Christmas blessing.

All we need to do is investigate conditions around

and about us and it is certain we will find those in need of our help. Most of us enjoy an abundance of God's blessings, and surely He expects us to share with those less fortunate than ourselves. It is doubtful that there is one who would not profit spiritually by doing some little deed of kindness, giving some children a happy Christmas. We are told in James 1:27, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

"Let us not be slothful in the work of the Lord."

Ruth Wilson.

NEWS ITEMS

PIONEER, OHIO

The Pleasant Ridge, Pioneer, Ohio, congregation held their revival meeting the last part of September. Our Evangelist was Bro. Edward Johnson of the West Fulton church. He gave us good gospel sermons. If we follow his instructions we will not come short of doing God's will. May we all pray for this young brother, in the ministry, that he may prove faithful in his calling. We had good at-

tendance all through the meeting through the help of God, to have and one young married lady was a series of meetings. These were baptized. held, starting Monday, Sept. 29th

Our communion was held the first and second of November. and closing Oct. 12th, by Eld. Melvin Roesch of Wauseon, Ohio. He About 120 communed and 150 were preached to us ten spirit-filled in Sunday school on Sunday. Bro. sermons. He preached the "plain Swihart, from Goshen, Ind., gave Word of God in its primitive purity the first message. Bro. Henry Besse, and he made it plain to all. We North Canton, Ohio, gave the last have heard it said, the Bible is not message. May the Lord bless these hard to understand by those who two young ministers with ability. want to understand.

It seems as if they should spend all Bro. Roesch had to take his their time in the Lord's work to leave for home Oct. 9th, so Bro. bring sinners to their Saviour. May James Kegerreis, Strausstown, Pa., we all pray for the up-building of closed the meeting on Sunday God's kingdom. afternoon, Oct. 12. I cannot thank

H. A. Throne, Cor.

DILLSBURG, PA.

I take this method of telling the services. We also thank all the readers of the Bible Monitor of my brethren and sisters who came from serious accident, of falling and afar; east, west, north and south. severe hurt to my spine. I was in Some as much as 150 miles or the Carlisle hospital for 12 days. I more. Again we thank each and want to thank all my Brethren and every one for their prayers toward Friends for their kindness and us, while we were trying to hold up prayers, in my behalf. In case you the true Word of God to dying wonder how my accident happened, I fell down my cellar steps. The humanity. Again I wish to thank the Lord spared my life or I would not you all, come when you can. Our be here today. May the good Lord doors are open any time, we have bless all who remembered me with services here every second Sunday beautiful flowers, cards and letters of each month at 2:30 p. m. from far and near. Now may God bless you all is my prayer.

Harry L. Junkins.

TENT MEETING

Thornton Mellott

I wish to thank the General Mission Board for making it possible,

I felt sorry God knows, from the depth of my heart, that we had no converts. As we know there are some not following God as they should, and if not brought back they will no doubt end some day, where hope is a stranger and mercy never can reach them. My heart's desire and prayer to God is, as Paul has said, that my children all may come to the knowledge of the Truth and be saved.

Fulton County, Needmore, Pa.

PLEVNA, IND.

The Plevna congregation enjoyed a two weeks' revival meeting, which started September 21st and closed October 5th, with Bro. David Ebling of Bethel Pa., as our evangelist. We were made to rejoice when one precious young soul accepted Christ and was baptized.

On Saturday, October 4th, we had an all day meeting, lovefeast in the evening with 72 surrounding the tables and Bro. Ebling officiating.

We had ideal weather, and good attendance at these meetings. May the Lord bless Bro. and Sister Ebling as they go to other fields of labor.

Ruthanna Kintner, Cor.

ENGLEWOOD, OHIO

On August 17th Bro. Ammon Keller of Pennsylvania began a series of meetings at this place, preaching eighteen spirit filled sermons. The church was admonished in the preparation of a revival; making use of our talents; living a pure life; in Christian temperance; the prayer life; making heavenly investments; a call to decision.

Our hearts were filled with joy as we were fed from the bread of life, and by hearing His precious Word. May God continue to bless the good seed that has been sown, and Bro. Keller for his labor in the work of the church here.

There were two precious souls willing to accept Christ as their personal saviour, and were received into the church by christian baptism.

Oct. 17th, the church met in council; at this meeting two members were received by letter.

Oct. 25th, we met for worship, preparatory to the lovefeast in the evening.

Bro. J. P. Robbins being the first speaker, gave us a message on "The Cost of Discipleship," Matt. 10:32-38,

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on the earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross, and followeth after me, is not worthy of me."

Bro. Parker continued the thought of self-denial and the Cross of Christ.

Bro. Ben Klepinger spoke from Luke 10:25-28 " . . . this do and thou shalt live."

In the evening about 65 members surrounded the Lord's table, with Bro. Robbins officiating. Bro. Emanuel Koonen of Plevna congregation talked on the examination service. Thus ended another lovefeast occasion, long to be remembered.

On Sunday morning Bro. Robbins gave us a message on the sufferings of the Christ. May we all

strive to live closer to the Lord Jesus Christ, who gave His life to save our souls.

There are several of our aged members who's health would not permit them to attend these services with us. Let us continue to pray for them, and the lambs of the fold: and lost souls, that the work of Christ may go forward.

We thank all those who came from a distance to enjoy the meetings with us. May you come again. Every one is welcome.

Sister Sylvia Parker, Cor.

QUINTER, KANSAS

The Quinter church has had a season of wonderful spiritual feasting. Bro. Vern Hostetler of Ohio began a series of meetings and continued for two weeks. He did not shun to declare the whole counsel of God. No souls were added to the church at this time but we feel that the church has been greatly blessed and strengthened.

We were made so happy to have so many visiting ministers who gave us such good messages from God's Word. Those present from other congregations were Bro. Vern Hostetler, Bro. Ben Klepinger, Bro. Melvin Roesch and Bro. Harley Flora from Ohio, Bro. Harry Andrews and Bro. Isaac Jarboe from Kansas City, Bro. Joseph Flora of Dallas Center, Iowa, and Bro. Warren Smith of McClave, Colo.; these with the home ministers making a total of 14 present. On Saturday evening we gathered together to partake of the Lord's Supper and communion with 74 members present. Bro. Hostetler officiated and it was an occasion long to be re-

membered. Bro. Klepinger was with us for most of the meeting and Sister Hostetler and family came near the close of the meeting.

We enjoyed having so many members from Ohio, McClave, Kansas City and Dallas Center. May God richly bless you all for your efforts and the sacrifices you made to come and worship with us. We welcome you back at any time.

Elma Jamison, Cor.

SHREWSBURY, PA.

We, the Shrewsbury Dunkard Brethren, held our regular quarterly council Oct. 13th, at 7 p. m. Bro. D. K. Marks read a scripture lesson and led in prayer; after which our Elder, J. H. Myers then took charge.

The treasurer's report was read and accepted. Two letters were granted and a little other business taken care of in a Christian like manner. Arrangements were made for our Lovefeast. A song was sung and we were dismissed with prayer by Bro. Howard M. Myers.

On Nov. 2nd we held our Lovefeast, with a goodly number for Sunday school. We had preaching during the day with Bro. David Ebling from Bethel, and Bro. Emmert Shelly from Waynesboro, bringing the forenoon messages. At noon dinner was served in the basement and again assembled at 2 o'clock for preaching. Bro. Adam Fahnestock, Lititz; James Kegerreis of Bethel; Bernie Shriner, Walnut Grove; and Ray S. Shank, Mechanicsburg gave us the afternoon messages.

At 7 o'clock 75 communicants surrounded the Lord's table with

Bro. James Kegerreis officiating.

We want to thank all these brethren and sisters who were with us at this time and welcome them back any time they can come.

Sister Stump. Cor.

OBITUARY

GEORGE STUDEBAKER

Brother Studebaker was born June 1, 1860, and passed away July 27, 1952, in a nursing home in New Westminster, B. C. Early in life he united with the Church of The Brethren and for many years served as a deacon. Later he came to the Dunkard Brethren church and lived a faithful christian life until his death.

With his wife, Sister Florence Studebaker, they made their home at New Westminster, B. C. and held their membership in the Wenatchee Dunkard Brethren church. The funeral was held July 29th in the funeral home at New Westminster. Many of his friends and neighbors remembered him with flowers. He leaves his wife to mourn her loss and we at Wenatchee shall miss his wise council.

E. W. Pratt, Cor.

EDITH LORENZ

Daughter of Samuel and Anna (Zook) Deardorff, was born in Howard county, Ind., on Aug. 4, 1892, and peacefully answered the Master's call Oct. 23, 1952. She departed this life in the Peru hospital at the age of 60 years, 2

months and 19 days.

She was baptized into the Church of The Brethren, Dec. 24, 1906, later transferring her membership to the Dunkard Brethren church, where she remained faithful until the end.

On April 20, 1912, she was united in marriage to Jacob Lorenz, who survives. To this union were born two daughters and eight sons. They are Dorothy, Kenneth, and Carl at home; Mrs. Walter Bird, of Somerset; Earl and Ralph of Amboy; Ross, of Sharpville; Ernest of Peru; Paul of Bunker Hill; and Donald of Walton.

She also leaves 17 grandchildren and the following brothers and sisters: Mrs. Roscoe Williams, Gary; Elmer Deardorff, Russia-ville; Vern Deardorff and Mrs. Paul Sommers, Kokomo; Mrs. Myron Lantz and Mrs. Mabel Sommers, Amboy; Mrs. Howard Mitchell, Centertpoint; and Mrs. Marie Parrish, New Waverly; also a great number of relatives and friends who lament her passing, but who "sorrow not as those who have no hope."

Mother, dear, you are not forgotten,

Though on this earth you are no more;

Still your memory is ever with us,
As you always were before.

In our hearts your memory lingers,

Sweetly tender, fond and true,
There is not a day, dear mother,
That we do not think of you.

We miss your coming footsteps,
We miss you everywhere—

A precious one is from us gone,

A voice we loved is stilled.

A place is vacant in our home,

Which never can be filled.

Funeral services were held on at the Plevna Dunkard Brethren Sunday, Oct. 26, at 2 p. m. at the church by Elder David Ebling and Plevna church with Elder David Elder Elzie Weimer. She was laid Ebling in charge with Bro. Clarence to rest in the Thrialkill cemetery Surbey assisting. Interment was in near Swayzee, Ind. Zion cemetery.

Ruthanna Kintner, Cor.

HELEN JOSEPHINE KINTNER

Daughter of Elizabeth and Martin Yoxtheimer, was born near Bringham, Carroll county, Ind., on March 24, 1883, and peacefully answered the Master's call on Oct. 3, 1952. She departed this life at her home in Greentown, Ind., at the age of 69 years, 6 months, and 10 days.

On September 9, 1900, she was united in marriage to Charlie Kintner, county, Ohio. To this union three sons and three daughters were born: Henry and Monroe, of Converse; Franklin of Tifton, Ga.; Beth Smith of Wabash; May Flora of Kokomo; and Fanny Carter of Russiaville all of whom with the husband survive, also surviving are fifteen grandchildren, one great-granddaughter, and one sister, Lusetta Kintner, of Beavertown, Mich. Two grandsons preceded her in death.

She was baptized into the Church of The Brethren in 1900, in which she was faithful and a willing worker wherever she was needed. She became a charter member of the Dunkard Brethren church in which she lived a faithful devoted life. She had a deep understanding of the Gospel and took interest in writing for the Monitor.

Funeral services were conducted

Dear Mother you have unexpectedly passed away from us, So many memories of the past return,

You were patient, kind and good. Hiding and forgiving the heart-aches

We may have caused you, For we know how well you understood.

Oh how sad it makes us feel, That no more upon this earth we shall meet.

God helping us may we so live, That when He calls us, we too, Shall come to live with you.

God can not answer all your prayers Mother, but we can by His help,

Live the life of your request.

Ruthanna Kintner, Cor.

TOURING THE HOLY LAND

Paul R. Myers

Part XVIII. Bible Teachings at and Near Jericho. (Part I)

Jericho and nearby, was the scene or location for many of the beautiful lessons we have recorded in the Bible. To travel there and while there to read from God's book, the record of

these incidents, makes it very impressive.

Let us take for instance the sin of Achan. We read in Joshua, the seventh chapter, how Achan hid, in the midst of his tent, a goodly Babylonish garment, two hundred shekels of silver and a wedge of gold. He said he coveted them. Then he took them. We are taught in God's Word not to covet in the sense Achan coveted. I Cor. 12:31, admonishes us to covet the best gifts.

The results of Achan's sin was death. He was stoned to death. How often do we read where God exacted an immediate penalty for sin. Rom. 6:23, "The wages of sin is death." As surely as Achan died because of sin, so will everyone who accepts not the only atonement for sin, the Blood of the Lord Jesus.

In the last phrase of Joshua 7:26, we have these words, "Wherefore the name of that place was called The Valley of Achor, unto this day." The name Achor means "trouble." Achor was the name of the place where Achan got in trouble with God. The Valley of Achor is near Jericho.

Running by Jericho to the Jordan river is the Brook Cherith, referred to in the Bible. Today it is called Kelt. It was by the Brook Cherith that God commanded Elijah the Tishbite to hide himself. Read I Kings 17:1-7. He was commanded to drink of the waters of the brook. God sent the ravens to feed him morning and evening. They brought him flesh and bread. God took excellent care of Elijah and the setting for this lesson was near Jericho.

Near Jericho we saw evidences of concubine life. Solomon and many other Bible characters referred to in the old Testament had many concubines. A concubine is an illegal wife. Men of wealth in that day supported many of them. We visited ruins of castles which were used to entertain, to the lust of the flesh, many concubines. Such living was sin just as it is today. I have more enlightenment on this subject, but deem it inexpedient to go into more detail here. The New Testament permits but one wife. Paul, in his writings, I Cor. 6:9, plainly tells us that no adulterer shall inherit the kingdom of God.

It was near Jericho, at least near enough that Abraham and Lot could see Jericho, where they stood on a hill and made their choice of land. Lot chose Sodom. Abraham chose Canaan. Sodom and Gomorrah were destroyed about 1900 B. C., according to one source of information. Canaan still stands. We want to always make our choice for things eternal.

At Jericho is Elisha's Springs. It is authentic. It is the spring referred to in 2nd Kings. It is the principal source of water for the city of Jericho today. Each home in America have their own source of water such as a well, spring or cistern, or they have connections with a public water supply. In either event, it is handy and the amount of water used is seldom limited.

It is quite different throughout the Holy Land. Wells are a rarity. The people obtain their water from public watering places such as Elisha's spring, pools referred to in the Bible, and streams.

The women carry the water. They walk miles with earthen, metal or wooden containers, often

holding as much as five or six gallons, on the tops of their heads, unsupported with their hands.

They carry all the water used in and about their home. Whatever the need, whether for cooking, laundry, or for livestock, it must be carried in their crude way from a common pool or spring. Oftentimes, the women will carry their laundry on the tops of their heads to a stream or river. There they wade in, wash their clothes in the stream, often beating them upon stones, afterward they lay them on the ground to dry.

The record in Kings relates that the men of Jericho liked the city with the exception of the water. Elisha asked for a new cruse and some salt. After being provided with these two items, the word says he healed the waters of this spring. 2 Kings 2:22 says, "So the waters were healed unto this day, according to the sayings of Elisha which he spake." And so we found it in the year 1951.

One cannot fully describe the scene about Elisha's Spring. Women by the hundred day after day, during every hour of daylight, make

their way to the spring. They stoop down and fill their containers, then with a little help from each other and a little maneuvering, they place the heavy filled vessels on the tops of their heads and return home. Often they put their hands under their shawls and never touch the containers until they arrive home.

To stand near and watch the women constantly coming and going reminds one of many ants or bees, milling about one another, each performing their own mission, without any fuss or much noise.

In a former chapter I referred to the fact that we were not permitted to drink unboiled water. At Elisha's Spring we saw one reason why. It had rained hard for nearly two weeks before we arrived here. The water coming from the spring was very muddy. We would not have wanted to drink it. This muddy condition did not bother the women carrying the water as they were used to it.

Referring again to our not being permitted to drink water, we visited another spring. Here the water

flowed into a large trough. Many, many women were carrying water from this source. While they were dipping their vessels full of water from the one end of the trough, in the other end of the trough a man was standing, taking a bath. Naturally, we were not interested in drinking of these waters, either.

I want to refer to another instance. I saw with my own eyes a mud puddle of long standing. Women were scooping water out of this mud puddle to take home to use. I watched them empty the puddle. Near the bottom, the water became very muddy. Too, many wriggling worms infested this puddle. That mattered not to the women. Water, mud and worms were scooped up and carried home. No wonder we were not permitted to drink their water.

I relate these few examples to give the reader an idea how uninformed and how unsanitary the people of Palestine are. It is very pathetic to see that they are content to live in such filth and poverty.

(To be continued.)

Box 117, Greentown, O.

INDEX OF ARTICLES

For The Year 1952 And Their Authors

(Ed.—editorials. Sel.—selected articles. Of the ending figures, for example 6:5; the first figure 6 denotes the number of the issue, the second figure 5 denotes the page in that issue.)

CHRIST

A Criticized, Betrayed, Crucified and Resurrected Savior, J. F. Marks, 7:1.

Christ Born at Bethlehem, Otto Harris, 24:3.

Christ's Church, Wm. Root, 18:4.

Christ, Our Priest of Better Things, Ed. 6:1.

Earthly Background of Our Savior, Ed., 23:1.

Glad Tidings, Ethel Beck, 24:6.

Good Tidings of Great Joy, Ed. 24:2.

He Is Not Here: For He is Risen, Ed., 8:1.

Jesus On Trial, Thornton Mellott, 19:3.

The Christ, Wm. Kinsley, 24:8.

Resurrection Sentiment, Ed., 9:1.

Rock of Ages, D. K. Marks, 14:7.

The Everlasting Arms, J. F. Marks, 23:3.

The Foreknowledge of Our Lord and Savior, Wm. N. Kinsley, 11:11.

The Greatest Gift, Charlie M. Kintner, 6:5.

The Light of the World, Lester Bittinger, 21:3.

The Mind of Christ, Wm. N. Kinsley, 7:12.

The Mission of Jesus, Ed., 4:1.

The Precious Blood of Christ, Ethel Beck, 7:3.

Trial, Crucifixion and Death of Christ, Thornton Mellott, 17:4; 20:16.

CHRISTIAN HOME

A Happy Home, Sel. 10:9.

Aims and Goals, Ed., 10:1.

Another, Paul R. Myers, 10:3.

Mother May I Be Like Her, P. R. Hayward, 10:6.

The Place of the Bible in the Home, Sel. 14:12.

Training of Children, Sel., 1:19.

CHURCH

Church Federation, Ed., 15:1.

Church Government, J. F. Marks, 4:9.

Musical Instruments in Worship, Sel., 5:14.

Teacher's Personal Preparation, Sel., 5:19.

The End Must Be Near, Harry L. Junkins, 9:3.

The Importance of the Church and Its Membership, Dollie Foreman, 9:8.

The New Testament Church, W. E. Bashore, 8:4; 10:18; 11:5.

The Upbuilding of the Church, Wm. H. Kinney, 13:2.

DOCTRINE

Baptism For the Remission of Sins, Sel., 2:3; 3:18.

Brotherly Love, Sel., 19:18.

Dunkard Principle, What is it? F. B. Surbey, 4:11; 5:10; 6:17; 7:8; 9:21.

Faith, Mrs. Howard Garland, 6:11.

Faith in Practice, Ed., 20:1.

Heaven, Sel. 7:15.

Humility, Sel., 16:9.

Law or Grace, Sel., 17:20.

Love the Brethren, Sel., 16:21.

Prayer, Anna B. Johns, 2:12.

The Doctrine of Sin, Joseph P. Robbins, 5:3.

The Lord's Supper, Sel., 16:17.

The Salutation of the Holy Kiss, Sel., 9:12.

Ruth M. Snyder, 6:14.

The True Faith and Modern Theology, Sel., 1:13.

The Unpardonable Sin, Wililam Root, 15:10.

Washing the Saint's Feet, Sel., 14:16.

What Is Love, Wm. H. Kinney, 6:8.

What is Believing? Ruth M. Snyder, 20:10.

Where Do We Go From Here? Thornton Mellott, 9:14.

EVERYDAY PROBLEMS

Adornment, C. F. Rush, 10:20.

America On The Way, Sel., 23:13

A Receipt For Those in Trouble, Sel., 1:18.

Choice, Wm. N. Kinsley, 14:5.

Christian Education, Ed., 19:1.

Christian Living, James Blackwell, 13:8.

Christian Living, Ed., 14:1.

Danger of Riches, C. M. Kintner, 11:7.

Fifteen Reasons Why Television is Wrong, Sel., 13:20.

In Defense of the Gospel of Christ, Wm. N. Kinsley, 12:20.

Is There No Other Way, T. I. Bowman, 17:3.

Judge Not Others, Charlie M. Kintner, 5:5.

Kind Words For Others, Ruth Wilson, 15:23.

Living A Christian Life, James Blackwell, 5:8.

Pride, Sel., 1:17.

Should a Christian Dance? Iona Rush, 6:10.

Should the Christian Fight? Robert L. Kinsley, 11:18.

The Grace of Giving, Bertha Dorsey, 22:10.

The Most Prevalent Sin Today,

The Unexpected, Ethel Beck, 1:8.

Treasurer, D. K. Marks, 20:3.

Unceasing Prayer, Sel., 22:21.

Who Is My Neighbor? Sel., 20:20.

FAITHFUL SERVICE

Be Ready Through Jesus, Mrs. Harold Beck, 11:8.

Burden Bearing, J. F. Marks, 8:8.

Christian Standards, Russell Holl,

18:16.

Christian Zeal, Sel., 8:13.

Choice, Wm. N. Kinsley, 13:11;

14:5.

Climbing Up Some Other Way,

Wm. N. Kinney, 18:7.

Conform, Transform, Uniform,

Wm. N. Kinsley, 2:8.

Faithful Service to he Lord, J. F.

Marks, 6:3.

Faithful Service, Ed., 16:1.

Follow to Be Ready, Lester Bit-

tinger, 22:9.

Foreward, J. F. Marks, 14:10.

For Whom Are We Witnessing,

Ruth M. Snyder, 9:5.

Gospel, D. K. Marks, 8:5.

His Kingdom, Wm. N. Kinsley,

17:18.

Hope, Wm. N. Kinsley, 16:6.

It is Written, Thornton Mellott,

13:5.

Liberality, Wm. N. Kinsley, 18:11;

21:3; 23:21.

Our Relationship to God, Ed.,

2:1.

Procrastination, Eldon Fahl, 8:11,

Rejoice, D. K. Marks, 4:5.

Salvation, Wm. N. Kinsley, 19:6.

Service, Sel., 13:19.

Shame, Thornton Mellott, 16:3.

Steadfastness, Lester Bittinger,

18:9.

The Abundant Life, Ed., 1:1.

The Age of the Law and of Grace,

Wm. N. Kinsley, 3:4.

The Duties of a Disciple of Christ, Wm. Root, 1:5.

The Power of the Bible in Christian Service, Sel., 2:19.

Value of An Individual Soul, Ed., 12:1.

Warnings, Thornton Mellott, 7:6.

Watch, Wm. N. Kinsley, 9:17.

What Communion Hath Light With Darkness, Thornton Mellott, 12:8.

What Doth the Lord Thy God Require of Thee, Thornton Mellott, 4:14.

What Will We Do In the New Year, J. F. Marks, 1:2.

Who is On The Lord's Side? Sel. 7:17.

World Brotherhood, Russell Holl, 8:17.

Zealous of Good Works, Ed., 21:1.

GOD

Companionship With God, James Blackwell, 20:8.

God or Mammon, Which? A. B. VanDyke, 20:7.

What We Know About God, Ed. 3:1.

IMPORTANT INFORMATION

Conference Gleanings, Ruth Drake, 14:3.

Editorial Policy, 3:11.

Fixed Communion Dates, Ed., 3:12.

General Conference Material, 10:13.

General Conference and Return, Ed., 13:1.

Important (Draft), L. B. Flohr, 6:6.

Index of 1952 Articles, Ed., 24:20.

Ministerial List, Ed., 3:12.

Suggestions to Contributors, Ed., 3:10.

The Bible, Sel., 12:21.

SERVANTS OF GOD

Protestants, Russell Holl, 4:21.

Touring The Holy Land, Paul R. Myers, 11:3; 12:15; 13:16; 15:14; 16:10; 17:7; 18:18; 19:10; 20:12; 21:10; 22:14; 23:6; 24:16.

Thirty Years, Ed., 17:1.

Youth and Old Age, Joseph P. Robbins, 4:3.

SUFFERING FOR CHRIST

A Separate People, Russell Holl, 14:3.

Beginning of Sorrow, Ed., 11:1.

Christianity, Ed., 5:1.

Foxe's Book of Martyrs, Sel., 2:15; 3:14; 5:21; 6:19; 8:18; 11:13; 14:19; 15:19; 16:14; 17:14; 19:20; 21:20; 23:18.

THANKS

So Thankful, Ethel Beck, 22:3.

Thanksgiving, Ed., 22:2.

The Harvest Is Passing, Ed., 18:1.

DEVOTIONAL READING FOR JANUARY, 1953

Kindness

Memory verse, Eph. 4:32, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Thurs. 1—Psa. 63.

Fri. 2—Prov. 31:10-31.

Sat. 3—Exo. 2:11-23.

Memory verse, Rom. 12:10, "Be kindly affectioned one to another with brotherly love, in honour preferring one another."

Sun. 4—I Cor. 13.

Mon. 5—II Cor. 6:1-10.

Tues. 6—Gen. 21:12-25.

Wed. 7—Joshua 2:1-16.

Thurs. 8—Col. 3:1-15.

Fri. 9—Isa. 54:1-10.

Sat. 10—Hosea 6:1-11.

Memory verse, Psa. 31:21, "Blessed be the Lord: for he hath shewed me his marvelous kindness in a strong city."

Sun. 11—II Peter 1:1-12.

Mon. 12—Psa. 103:1-12.

Tues. 13—Titus 3:1-9.

Wed. 14—Luke 10:25-38.

Thurs. 15—Acts 16:25-40.

Fri. 16—Acts 28:1-11.

Sat. 17—Gen. 20:9-25.

Memory verse, Gal. 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Sun. 18—Psa. 36:5-12.

Mon. 19—Psa. 92:1-9.

Tues. 20—Nehemiah 9:7-18.

Wed. 21—Psa. 119:73-80.

Thurs. 22—Jonah 4:1-11.

Fri. 23—I Tim. 5:1-16.

Sat. 24—Ruth 2:14-23.

Memory verse, Psa. 63:3, "Because thy lovingkindness is better than life, my lips shall praise thee."

Sun. 25—Jer. 2:1-9.

Mon. 26—Psa. 17:1-15.

Tues. 27—Jer. 32:16-26.

Wed. 28—I Kings 3:5-13.

Thurs. 29—II Sam. 2:5-12.

Fri. 30—Judges 8:28-35.

Sat. 31—Gen. 24:1-15.

NO OUTER GATE

"Him that overcometh will I make a pillar in the temple of my God and he shall go no more out," Rev. 3:12.

The Lord has work for all to do
The opposition's strong,

The foe is met on every hand

The conflict rages long;

So fight we must to gain a crown,

To come to that fair state,

Where we shall meet to part no more,

Where swings no outward gate.

Our Savior calls us come to Him

And He will give us rest,

'Tis here we find life's highest joys

The sweetest and the best.

In His dear name we overcome,

And for Him we must wait,

For He will take us to a home,

Where swings no outward gate.

We long dear Lord to overcome,

And stand in Thee complete,

We claim no honor for our works

But lay them at Thy feet.

And if the conflict rages long,

Until the hour is late;

We feel relief that we can go

Where swings no outward gate.

Sel. by Lizzie Y. Eberly.

ADULT SUNDAY SCHOOL LESSONS

Jan. 4—Christ Mediates a Better Covenant. Heb. 8:1-13.

Jan. 11—The Ordinances of the Old Covenant Were Mere Types. Heb. 9:1-15.

Jan. 18—Without the Shedding of Blood There is no Remission. Heb. 9:11-28.

Jan. 25—He Takes the First Away that He May Establish the Second. Heb. 10:1-13.

Feb. 1—By the Blood of Jesus, is the New and Living Way. Heb. 10:14-25.

Feb. 8—Vengeance and Judgment Belong to God. Heb. 10:26-39.

Feb. 15—The Superiority of the Faith Way. Heb. 11:1-19.

Feb. 22—Much was Accomplished by Faith. Heb. 11:20-40.

Mar. 1—Whom the Lord Loves He Chastens. Heb. 12:1-15.

- Mar. 8—Our Birthright is Worth More than Meat. Heb. 12: 16-29.
- Mar. 15—Strange Doctrines are Dangerous. Heb. 13:1-13.
- Mar. 22—We Can Help Leadership by Being Obedient. Heb. 13:14-25.
- Mar. 29—God Has a Purpose in Trying our Faith. James 1:1-16.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 4—The Fisherman. Luke 5: 1:11.
- Jan. 11—The Good Shepherd. Luke 15:3-6; John 10:11; Psa. 23.
- Jan. 18—Feeding the Five Thousand. John 6:1-14.
- Jan. 25—Jesus Teaching About Church. John 2:13-22.
- Feb. 1—Jesus' Story About Five Girls Who Obeyed. Matt. 25:1-13.
- Feb. 8—Jesus Teaching a Man To Be Honest. Luke 10:1-10.
- Feb. 15—Four Men Helping a Sick Friend. Mark 2:1-12.
- Feb. 22—(Review) Jesus' Story About Candles. Matt. 5: 1-16.
- Mar. 1—Jesus Heals the Lepers. Luke 17:1-19.
- Mar. 8—Jesus Heals the Nobleman's Son. John 4:43-54.
- Mar. 15—Jesus Brings a Little Girl to Life Again. Mark 5: 21-43.
- Mar. 22—Jesus Heals the Blind Man. John 9:1-25.
- Mar. 29—(Review) New Life in Spring. Gen. 1:11-12; Psa. 104:10-24.

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